

# The Christian Scientist

"Stand fast therefore in the liberty wherewith Christ hath made us free" Galatians 5:1.

EDITED BY STEPHEN H. ALISON AND MISS ALICE BOYD.

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### "Nota Bene."

"The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it."

Mary Baker Eddy, on front page of *Christian Science Journal*, Vol. xii, No. 4, July, 1894.

## Unscientific "Authorized" Literature.

By REV. G. A. KRATZER.

*A Review of an article in The Christian Science Sentinel.*

The leading article in *The Christian Science Sentinel* for September 1st, 1917, is written by Mr. Frederick Dixon, and is entitled "Mortal Mind and Human Mind." This article is evidently written in criticism of the expressed views of other Christian Scientists; but we shall make it very clear that the article is not in accord with Mrs. Eddy's teaching on the point which it discusses. We shall do this by quoting several sentences from the article, following them

with quotations from "Science and Health," with which the reader is invited to compare them.

The article from *The Sentinel* declares:

"Mortal mind, then, and human mind are equally and absolutely unreal. They are the illusion which counterfeits God, or Principle, and they possess not one single particle of good, for they are the negation of good. The idea that the human mind is a sort of mortal mind and matter, can not find one line of support in Mrs. Eddy's writings."

The writer evidently means to declare that Mrs. Eddy never teaches that what she calls the human mind contains any good, any reflection of God, or is in any sense better than unadulterated mortal mind, and that the teaching that the human mind contains or reflects both good and evil "can not find one line of support in Mrs. Eddy's writings." Let the reader examine the following quotations from "Science and Health," and judge for himself:

"The Revelator was on our plane of existence, while yet beholding what the eye cannot see—that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material" (573:3-9).

Does not Mrs. Eddy here clearly teach that, while the "human mind" of some people is unilluminated, nevertheless, the "human mind" of others can be, and often is, *spiritually illumined*? If so, is not such a "human mind" far better than "mortal mind?" And does it not "possess" far more than "one single particle of good?"

"The divinity of the Christ was made manifest in the humanity of Jesus" (25:31).

If the "divinity of the Christ" was not "made manifest" in the "human mind" of Jesus, where was it made manifest? Certainly not in his "mortal mind," and certain-

ly not, to any complete degree, in his body, and certainly not, in this case, in his absolutely spiritual consciousness; for, in that case, there would be no point to this sentence from "Science and Health." If "the divinity of the Christ" could be made manifest in the "human mind" of Jesus, so can it be made manifest in the "human mind" of other human beings. In that case, their human minds are evidently far better than "mortal mind," and their "human minds" contain or reflect both spiritual good and mortal evil. These two do not mix, but they meet and strive for the mastery on the field of human consciousness.

"Miracle. That which is divinely natural, but must be learned humanly" (591:21).

What is it, if not the "human mind," which Mrs. Eddy asserts must learn that which is "divinely natural"; and, if it has learned this, is not that "human mind" better than "mortal mind"? Then, is the writer's declaration, that "mortal mind and human mind are equally and absolutely unreal," a correct one?

The writer in *The Sentinel* goes on to say:

"Precisely the same dilemma of course arises when the effort is made to explain human mind as not quite so bad as mortal mind."

We will cite, for comparison with this, and without comment, the following passages from "Science and Health":

"Faith is higher and more spiritual than belief. It is a chrysalis state of *human thought*, in which *spiritual evidence*, contradicting the testimony of material sense, begins to appear, and Truth, the ever-present, is becoming understood. Human thoughts have their degrees of comparison. Some thoughts are better than others" (297:22-26).

"The *human capacities* are enlarged and perfected in proportion as humanity gains the true conception of man and God" (258:21-24).

The writer in *The Sentinel* further declares:

"Every atom, then, of human mind that appears to exist is unadulterated mortal mind."

But Mrs. Eddy teaches as follows, in "Science and Health":

"The highest earthly representative of God, speaking of *human ability to reflect divine power*," etc. (52:23-25).

"The *good in human affection* must have ascendancy over the evil and the *spiritual [in human affection]* over the animal, or happiness will never be won" (61:4-6).

"Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of human understanding" (99:9-11).

"When humanity does understand this Science, it will become the law of Life to man" (311:22-23).

"John saw the human and divine coincidence" (561:16).

In case of a human mind which has attained "coincidence" with the divine, is it true that "every atom of [that] human mind... is unadulterated mortal mind," as the writer in *The Sentinel* declares?

This writer asserts:

"If there were any truth in the suggestion that the human mind is less evil than the mortal mind, it would logically follow that the human mind

could be purged of evil and become divine."

As a matter of fact, the human mind, as manifest in different persons, exhibits a smaller or larger reflection of God, Truth, and the energizing of this spiritual factor in human consciousness, reflecting God, does purge the human mind of the evil which it contains or reflects, and so the human mind is gradually improved, and purified, until it attains "coincidence" with the divine (S. and H. 561:16), and thus becomes perfect; and Mrs. Eddy so teaches, as witness the following quotations:

"Spiritual sense lifts human consciousness into eternal Truth" (95:31).

"The divine Mind makes perfect, acts upon the so-called human mind through truth, leads the *human mind to relinquish all error, to find the divine Mind to be the only Mind*, and the healer of sin, disease, death. This process of higher spiritual understanding improves mankind until error disappears, and nothing is left which deserves to perish or be punished" (251:20-27).

"Through many generations human beliefs will be attaining diviner conceptions, and the immortal and perfect model of God's creation will finally be seen as the only true conception of being" (260:8-12).

"The human capacities are enlarged and perfected in proportion as humanity gains the true conception of man and God" (258:21-24).

"The calm, strong currents of true spirituality... must *deepen human experience*, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man" (99:23-28).

"The human footsteps leading to perfection are indispensable" (254:1). In this connection, read the whole of page 254 in "Science and Health."

"Demanding that the fetters of sin, sickness, and death be stricken from the *human mind and that its freedom be won*" (226:9-11).

"The human mind will some time rise above all material and physical sense, exchanging it for spiritual perception, and exchanging human concepts for the divine consciousness" (531:10-12).

Is not the "human mind," thus risen, something quite different from "unadulterated mortal mind," and is it not much "less evil than the mortal mind," and does not this passage teach that the human mind can "be purged of evil and become divine," quite contrary to the teaching of the writer in *The Sentinel*?

Yet this writer, at the close of the article under discussion, declares that, "There is no good in the human mind."

But, on page 200 of "Science and Health," Mrs. Eddy declares that:

"Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the *grand human capacities of being bestowed by immortal Mind*" (200:4-7). Also, she writes:

"The fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the *gold of human character*" (565:20-22).

Now let us parallel some of Mr. Dixon's statements with selections from some of Mrs. Eddy's later writings.

From Mr. Dixon.

"Mortal mind and human mind are equally and absolutely unreal. They are the illusion which counterfeits God, or Principle, and they possess not one single particle of good."

"The idea that the human mind is a sort of mortal mind and water, cannot find one line of support in Mrs. Eddy's writings."

"Precisely the same dilemma of course arises when the effort is made to explain human mind as not quite so bad as mortal mind."

"Every atom of human mind that appears to exist is unadulterated mortal mind."

"If there were any truth in the suggestion that the human mind is less evil than the mortal mind, it would logically follow that the human mind could be purged of evil and become divine."

In further evidence that Mrs. Eddy teaches that "the human mind can be purged of evil and become divine" (which Mr. Dixon presumes to deny), the reader is invited to consider the following passages:

"The baptism of Spirit, or final immersion of human consciousness in the infinite ocean of Love, is the last scene in corporeal sense. This omnipotent act drops the curtain on material man and mortality. After this, man's identity or consciousness reflects only Spirit, Good."—Misc. Writ., page 205.

"Hence the need that the human consciousness should become divine, in the coincidence of God and man... This is the precious redemption of soul."—Unity of Good, page 52.

Had the writer in *The Sentinel* asserted that, in many places in her writings, Mrs. Eddy uses the phrase "human mind" as synonymous with "unadulterated mortal mind," he would have been entirely in accordance with the facts; but it must now be very evident to the reader, if it was not before, that, when this writer asserts that the use of "human mind" as meaning something better than mortal mind "cannot find one line of support in Mrs. Eddy's writings," he is making a statement that is utterly preposterous, and a surprising one for a gentleman to make, who is supposed to be a close student of "Science and Health," and who is the editor of one of the "official" periodicals of the Christian Science organization.

Of course, it is very common, in all languages, to use various words and phrases with several different significations; and Mrs. Eddy has done this, throughout her writings, in her use of the phrase "human mind."

It probably would avoid ambiguity, if students of Christian Science, and writers upon the subject, would reject from their own usage one of the two senses in which she employed the phrase, and confine themselves to the other; but, in case this were to be done, the usage of identifying "human mind" with "mortal mind" is evidently the one which should be rejected, instead of chosen, since the phrase "mortal mind" cov-

From Mrs. Eddy.

"To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science."—Miscellany, page 160. Read also in the same book, page 113, lines 22-29.

"The human mind is a compound of faith and doubt, of fear and hope, of faith in truth and faith in error."—Miscellany, bottom of page 292.

"Utilizing the capacities of the human mind uncovers new ideas, unfolds spiritual forces, the divine energies, and their power over matter," etc.—Message for 1902, page 10.

"Christian Scientists... intend to fill the human mind with enough of the heaven of Truth to leaven the whole lump."—Misc. Writ., page 39.

"When the human mind is advancing itself toward the Divine, it is subjugating the body, subduing matter, taking steps outward and upward. This upward tendency of humanity will finally gain the scope of Jacob's vision, and rise from sense to Soul, from earth to heaven."—Message for 1902, page 10.

ers every possible need for expression when "unadulterated mortal mind" is that which is meant.

On the other hand, in analyzing and discussing the human problem, we have frequent need to speak of some kind of consciousness which is "transitional", or in which humanity makes its growth out of error into truth. The writer in *The Sentinel* recognizes this; for he speaks of "the appearance of those transitional qualities which, in the ratio of their appearance, lead toward the realm of that perfect spiritual understanding of Jesus which constituted his true manhood or man appearing." Now, of course, neither "unadulterated mortal mind" nor "divine Mind" can be "transitional". Since the transition occurs in human experience, why not recognize that it is the "human mind" which is transitional between error and truth, evil and good, and that, during the transition, the human mind contains or manifests both good and evil? Clearly, this is the sense in which Mrs. Eddy uses the phrase "human mind" in the numerous quotations given, and in many other passages in her writings; and it is foolish to declare that she does not. If writers on Christian Science would use the phrase "human mind" only when that which is transitional and mediatorial is meant, and never use it as synonymous with mortal mind, much ambiguity and confusion would be avoided, and clearness of thinking would be promoted.

The following is quoted from an article in *The Christian Science Journal* for July, 1908, and so is "authorized literature," as much as is the article in *The Sentinel*, which we are discussing:

"Critics of Christian Science sometimes ask how mortal mind, being utterly false, can come to any knowledge of the truth. The answer is that it cannot. Christ declared: 'No man can come to me, except the Father which has sent me draw him.' But the faculties of human beings are not now, nor ever were, wholly mortal. In Science the term 'mortal' is used in contradistinction to the term

'immortal'.... There is an element in human consciousness which is capable of recognizing truth, at least in part, and then of enlarging upon the portion discovered for the discovery of more.... In Science, the term 'mortal mind' does not apply to the human consciousness as a whole, but merely to those elements of the human consciousness which do not correspond to reality and truth."

A comparison of the article by Mr. Dixon in *The Sentinel* with the passages from "Science and Health" already quoted, and with the above passage from *The Christian Science Journal*, will properly expose the much vaunted "trustworthiness" of the "authorized literature" and "official periodicals" put forth by the "Mother Church." Is this literature so reliable and accurate that there is justification for the attempt to prevent independent Christian Science publications? Let the reader take this article on "Mortal Mind and Human Mind" in *The Sentinel* as a sample, and form his own conclusion.

There is so much good in humanity, and therefore in the *human mind*, that we all implicitly *expect* our fellow humans to exemplify good in daily life, and take it as a *matter of course* when they do, and make "news" of the comparatively rare instances when they do not. Now, since Jesus declared that "there is none good save one, that is God," is it not true that the good thus exemplified by humanity is divine mind reflected in the human mind to the degree that good is there manifest? If so, clearly the human mind is much better than "un-adulterated mortal mind." The good in the human mind, of which there is much, is "divinely natural." It is evil which is the mystery, spoken of in the Scripture as "the mystery of ungodliness."

The question at issue in this article is an important one, as the point of view which a student of Science takes must have a distinct bearing on his attitude toward himself and others. If the "human mind" is "un-adulterated mortal mind," as Mr. Dixon claims, then how can we regard ourselves or our fellow humans with any respect at all? The interpretation which he would have us adopt would certainly lead to the "worm of the dust" and "total depravity" idea of old theology. Only by learning to appreciate and dignify the higher elements in humanity, and adding to these more and more of good, through scientifically destroying, with the reflection of Truth and Love, the error which seems to be associated with them, can we "put on Christ" and reach divinity.

Followers of Mrs. Eddy's teachings are to be congratulated that such a paper as THE CHRISTIAN SCIENTIST is being published, and that its columns are available for uncovering such flagrant false teaching, dangerous in its tendency, which, because it appeared in an "official periodical" of the

Mother Church might be accepted as correct by many who have been assiduously taught to look to such a source for reliable doctrine.

### "Words, Words, Words."

(A Review of an article in *The Christian Science Monitor* for September 15, 1917, on the subject of "Mind.")

"Words are wise men's counters,...but they are the money of fools." So said in homely phrase that sage philosopher Hobbes, and it was sarcastically remarked of Gladstone by Disraeli, that the "Grand Old Man" was "intoxicated with the exuberance of his own verbosity." It was always easier to listen to one of Mr. Gladstone's speeches than to read them, this being undoubtedly due to the fascination of his personality. We should never allow ourselves at any time to be carried away by a mere flow of words, no matter how sonorous they may sound, nor how glibly they may be uttered, unless we feel sure that they convey to our intelligence a clear and definite meaning, otherwise we shall be apt to find ourselves in the innocent position of the good old lady whose heart thrilled with delight whenever her favorite preacher unctuously uttered "that blessed word Mesopotamia." It made her feel so good, no matter what it meant, but then her heart was obviously bigger than her understanding. Unless words convey to us intelligible ideas they are "as sounding brass, or a tinkling cymbal," or as "a tale told by an idiot, full of sound and fury, signifying nothing," and we are no wiser than before, for our understanding becomes befogged and we completely lose our wits, in a wilderness of words.

An "official" Christian Science organization weekly, very recently published a full page advertisement of that excellent daily newspaper *The Christian Science Monitor*, under the caption "What is in a name?" and the opening paragraph remarked: "The spiritual genius of Mrs. Eddy is revealed in no more definite way than in her exact and scientific use of words. Words are simply the symbols of ideas, and Christian Scientists may enlarge their concepts of motives, objects and events by analyzing the significance of their Leader's use of language." The Monitorials which appear on the Home Forum page of the paper referred to are often quite good, but in some instances, and more especially in the case of metaphysical Monitorials dealing with the subject of "Mind," as for instance the article published under that caption in the *Monitor* of date, September 15, 1917, we are reminded of the question of Polonius, "What do you read, my lord?" and the reply of Hamlet: "Words, words words."

The writer of the article in question may be readily recognized by his style as the

*Monitor's* editor, and is evidently therefore the same writer as the author of another article entitled "Mortal Mind and Human Mind," published in *The Christian Science Sentinel* for September 1st, 1917. This latter article in the *Sentinel* has been adequately commented upon in the present issue by Rev G. A. Kratzer, whose article on "Unscientific 'Authorized' Literature," acutely analyzes it, and shows conclusively that Mr. Frederick Dixon, the editor of the *Monitor*, whose article in the *Sentinel* is sponsored by the editor of that journal and featured in its columns, is giving expression to views which are not only not in agreement with those enunciated by Mrs Eddy, but are vague and meaningless. To quote again the *Monitor's* own advertisement in the *Sentinel* (full page): "Words are simply the symbols of ideas, and Christian Scientists may enlarge their concepts of motives, objects, and events by analyzing the significance of their Leader's use of language." The significance of Mrs. Eddy's use of language as compared with Mr. Dixon's is fully shown by Mr. Kratzer, so that "he that runs may read," and we now wish to devote some attention to the later article on the same subject published in the *Monitor*.

The editor of the *Monitor* is a clever and facile writer, and seems like the Mayor of Kieff, to whom the Monitorial writer alludes in his defensive and offensive article on "Mind," to enjoy "a bloodless (dialectical) recreation." We quite agree with him, as well as with Mr. Froude, that "every person with something fresh to say must be allowed to make his own definitions," otherwise "intelligent discussion would be impossible, and the human mind would continue to revolve in its own orbit of ignorance of its own ignorance"—we omit the rest of the rather caustic reference to the "human mind" which seems to betray some little irritation with that which is "illusory" and "unreal." While the right of a writer to make his own definitions may be conceded, the right of others to criticize these definitions must also be conceded, and the right of any person to force his own definitions arbitrarily upon others must be strenuously denied. To insist upon the right to one's own definitions, then fuss and fume with others for maintaining a right to their opinion, and then declare your own definition to be as invulnerable as a definition of Euclid, is certainly a "bloodless (dialectical) recreation," and reminds one of the tactics of the cuttle-fish that muddies the water to permit of its safe retreat.

It may be asked of the Monitorial writer: "Who is this that darkeneth counsel by words without knowledge?" (Job 38.) The fulminations from the Monitorial pulpit indicate the necessity for some such independent medium as THE CHRISTIAN SCIENTIST, if the pulpiteer is not to be allowed the immunity

enjoyed by the occupants of most pulpits who stagnate in their own stupid way.

To make a *tabula rasa* of the human mind, by making it synonymous with mortal mind, characterizing both as "equally and absolutely unreal," as is done in the *Sentinel* article, would certainly wipe clean the slate, and not only "leaves nothing that can sin, suffer, be punished or destroyed," but nothing for that matter that can do or be anything. The Monitorial article on "Mind," not satisfied with differentiating between the human mind and the divine Mind as defined by Mrs Eddy, "mixes up" human mind with mortal mind, evidently because he did not "desire to be bothered," although we will not be uncharitable enough to say that he "will never understand Christian Science."

It is characteristic of the method of the writer now under review, that he should hold the human mind universally responsible for the specific statement made "long ago" to the effect "That the days of man were three-score and ten." While the writer of this particular statement erred, in so deciding, "which renders his opinion on the subject [as to what does survive] entirely negligible," to make the human mind collectively responsible for an individual statement is verbal jugglery, even though as a matter of fact it should accept it as final, which it did not and does not, and even the amusing story of the sailor who bought a parrot to see whether it was true that a parrot could live nine hundred years does not eke out the argument any more than it solves the question.

The article on "Mind" in the *Monitor*, after references to neo-Darwinians, and Spinoza, affirms that "only divine Mind, Principle, ever has existed." The Monitorial writer overlooks something which Mrs Eddy did not, for in the Scientific Statement of Being, (S. and H. p. 468) it is stated: "All is infinite Mind and its infinite manifestation, for God is All-in-All. . . Spirit is God, and man is His image and likeness." Finally, the writer of the article on "Mind" concludes by remarking that his statement "is every whit as dogmatic an assertion as any ever made by Spinoza, Herbert Spencer, or the neo-Darwinians," and astonishingly enough continues: "but it has this advantage, that it has not to be taken on trust, but is capable of being proved in every man's individual experience." Now, our exuberant writer here lays himself open to the remark that Disraeli applied to Gladstone, because that which is susceptible of demonstrable proof, and he says it "is capable of being proved," cannot rightly be called a "dogmatic assertion."

We will not question the "absolute honesty of intent" of the writer of the article on "Mind" in *The Christian Science Monitor* of September 15, who was evidently writing in defense of the same thesis promulgated in the *Sentinel* article of September 1st, 1917, ad-

mittedly written by Mr. Frederick Dixon, even if this later article were not also written by Mr. Dixon, who is editor of the *Monitor*; but whether or not, readers of THE CHRISTIAN SCIENTIST, as well as such members of the Christian Science organization as have sufficient courage to read and ponder what has been said elsewhere by Mr. Kratzer, and in this present article, will probably see some reason for believing that official and "authorized" literature is not necessarily scientific nor is it infallible, but frequently it is not; neither does it always strictly conform to the teachings of Mrs. Mary Baker Eddy as set forth in "Science and Health."

STEPHEN H. ALISON.

### **"Man Has No Underived Power."**

The American Colonies found that following the ideals of freedom and justice for which they had faced shipwreck, slaughter by savages and starvation, brought them to where they saw a gulf yawning between the clearer vision of liberty, a moral order, and human happiness, between their consciousness purified by sacrifice for Principle, by losing their life to save it,—and the selfishness and deadness to human rights beyond its borders, of the Mother Country's government. Not having paid so high a price for freedom to worship God, it could not understand their intense resistance to its infringement of human rights and their love of independence or of dependance only on an invisible Principle of government.

The arguments of King George's government, its assumption of arbitrary authority when reason and conscience were leading the other way, seem nearly as foolish now as the old church-and-state arguments why the earth could not possibly be round, whether it had been proved so or not.

History is not done repeating itself. Because ignorant mortals are what they are, the temporary delegated power of the Christian Science Organization naturally became the greater rather than the lesser evil, upon Mrs Eddy's going, becoming then master instead of servant—if mistaken for anything at all.

The publishing and selling of books had not of itself required any special revelation or inspiration from on High, any more than in the days of "Cadmus or whoever it was that first invented books;" nor an index expurgatorius, for free press like free speech had already been demonstrated by the spiritual civilization which first made Christian Science a possible possession for mankind.

Ecclesiasticism Mrs. Eddy had found, much as Moses had found slavery, and like him she had done much to ameliorate an evil. Through teaching her followers how to

spiritualize consciousness, the material sense of Church and Christianity was being dissolved; material bread and wine had been eliminated from the communion; the organization of her students was brought to an end; the annual gathering of mortals at Boston for "communion" was peaceably abolished, and the building without hands of the Church of Christ "in the affections (with) no organization to express it," was going on. Wisdom was guiding us to the end of all belief in any material suffer-it-to-be-so now (mis)representing the spiritual unity whose bond is brotherly love. Continuing its work, wisdom made it impossible that mortals should usurp any real official, legal or actual authority over spiritual truth,—such passing shadows could have no semblance of reality after the going of the Pastor Emeritus, for her necessary "written consent" was no longer obtainable, nor was it needed; since what could not protect and perpetuate her human existence on this plane was certainly unfit to take over and control her demonstration of Christ's Christianity. As she had explained, the wisdom which made "Science and Health" possible, ordained as her "successor" what was beyond and not behind herself.

With the coming of the Christ in the first century, and the unfolding of "the law of the spirit of life in Christ Jesus," the whole paraphernalia of Jewish ritual and ceremony, its priests and teachers, lost all authority and meaning, as Paul explained in his letter to the Galatians, and any assumption or usurpation of the right to lead or govern man spiritually—which then belonged only to the Christ Truth—became in the nature of things hypocrisy and tyranny. What had been ignorance became sin, because by deliberate choice it loved darkness rather than light. As Jesus put it, "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin." The message of him who came unto his own and his own received him not, in order to save mankind, had to be delivered to the Gentiles by other means; while a great sin which as ever "blinds the eyes, deafens the ears and hardens the heart," was hastening to its punishment in the Siege of Jerusalem that Jesus had wept over.

To trace the repetition of history, again "pride and fear are unfit to bear the standard of Truth, and God will never place it in such hands," and the Pharisee that assumes official authority to determine what is and what is not Christian Science literature when "the written consent" of its acknowledged "Leader" was forever withheld for all official existence,—blunders in attempting to write such literature, in a way even, which the more humble thought that its very denunciation and persecution have helped to purify—could not blunder, having paid "the price

of learning love"—of prizing the very charity and tolerance it has been denied while "following upward individual conviction."

To-day, temperance does not need the Prohibition Party nor mankind an Imperial Government. "New occasions teach new duties." It is not just a mistake or fault of somebody that the same fount cannot send forth both sweet waters and bitter. When the Beast would move from Rome to Boston it would naturally manifest the same stupidity, pharisaism and cruelty, the same "condonation" of crimes it is party to; and also the same fate of exposure and contempt of late so complete; and a sort of repetition of the Siege of Jerusalem; for priests ("practitioners, Christian Science Directors," etc.) having again lost their right to be such—as in Jesus' time—the hypocrisy which misleads one's fellowman by assuming to be something when it is nothing, has been paying its penalty in the heaviest death-rate among such mortals that the writer, after investigation, has been able to find among any class of people; not even reaching the faith of our fathers—"with long life will I satisfy him and show him my salvation. . . Physician, heal thyself."

Since a tree is known by its fruits, we should be glad to see the dissolution of an out-worn belief which would continue to mix Christian Science, spiritual, universal truth, with material organization and its inevitable corruption, up to the very eleventh hour of the world's history, after experience has shown in a hundred ways that the hour has long struck in which to *demonstrate* that "they shall be all taught of God;" Christ, the Head of the Church and the saviour of the body; its only priest (practitioner) the spiritualized man; its "Directors," Life, Truth and Love; its "Headquarters," infinite Spirit, who doeth according to His will ("might and wisdom") in the army of heaven and among the inhabitants of the earth, and none can stay His hand nor say unto Him What doest Thou?

ALICE BOYD.

### The Minister's Daughter.

In the minister's morning sermon  
He had told of the primal fall,  
And how thenceforth the wrath of God  
Rested on each and all.

And how, of His will and pleasure,  
All souls, save a chosen few,  
Were doomed to the quenchless burning,  
And held in the way thereto.

Yet never by faith's unreason  
A saintlier soul was tried,  
And never the harsh old lesson  
A tenderer heart belied.

And, after the painful service  
On that pleasant Sabbath day,  
He walked with his little daughter  
Through the apple-bloom of May.

Sweet in the fresh green meadows  
Sparrow and blackbird sung;  
Above him their tinted petals  
The blossoming orchards hung.

Around on the wonderful glory  
The minister looked and smiled;  
"How good is the Lord who gives us  
These gifts from His hand, my child!"

"Behold in the bloom of apples  
And the violets in the sward  
A hint of the old, lost beauty  
Of the Garden of the Lord!"

Then up spake the little maiden,  
Treading on snow and pink:  
"O father! these pretty blossoms  
Are very wicked, I think.

"Had there been no Garden of Eden  
There never had been a fall;  
And if never a tree had blossomed  
God would have loved us all."

"Hush, child!" the father answered,  
"By His decree man fell;  
His ways are in clouds and darkness,  
But He doeth all things well.

"And whether by His ordaining  
To us cometh good or ill,  
Joy or pain, or light or shadow,  
We must fear and love Him still."

"Oh, I fear Him!" said the daughter,  
"And I try to love Him, too;  
But I wish He was good and gentle,  
Kind and loving as you."

The minister groaned in spirit  
As the tremulous lips of pain  
And wide, wet eyes uplifted  
Questioned his own in vain.

Bowing his head he pondered  
The words of the little one;  
Had he erred in his life-long teaching?  
Had he wrong to his Master done?

To what grim and dreadful idol  
Had he lent the holiest name?  
Did his own heart, loving and human,  
The God of his worship shame?

And lo! from the bloom and greenness,  
From the tender skies above,  
And the face of his little daughter,  
He read a lesson of love.

No more as the cloudy terror  
Of Sinai's mount of law,  
But as Christ in the Syrian lilies  
The vision of God he saw.

And, as when, in the clefts of Horeb,,  
Of old was His presence known,  
The dread Ineffable Glory  
Was Infinite Goodness alone.

Thereafter his hearers noted  
In his prayers a tenderer strain,  
And never the gospel of hatred  
Burned on his lips again.



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*"Stand fast therefore in the liberty wherewith Christ hath made us free" Galatians 5:1.*

EDITED BY STEPHEN H. ALISON AND MISS ALICE BOYD.

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*"Nota Bene."*

"The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it."

Mary Baker Eddy, on front page of Christian Science Journal, Vol. xii, No. 4, July, 1894.

### *A Centralized Despotism.*

Lecky, in his "History of the Rise and Influence of the Spirit of Rationalism in Europe," writing of the Catholic Church, remarked: "She naturally endeavors to arrest by the hand of power the circulation of what she believes to be error," and it would appear that the time-honored policy of Romanism has been found acceptable, and therefore adopted by the self-constituted guardians of Truth domiciled at Boston, Mass., who have arrogated to themselves the privilege to pass judgment upon what is pure and "unadulterated" Christian Science literature, and assume the right to excommunicate any self-reliant individual who questions their authority or ability to supervise his or her reading, or repudiates it, as an unjustifiable and tyrannical interference with that freedom of thought and individ-

ual judgment which constitutes for all Protestants and nonconformists the chief bulwark of spiritual freedom. Emerson in his eloquent essay on "Self-Reliance" says: "Whoso would be a man, must be a non-conformist."

A literary censorship based upon Papal infallibility, may, if that doctrine be conceded, have some sort of logical claim to existence; but for five sedate gentlemen who dare not claim such infallibility, to assume absolute authority to determine what is truth and what is not, is perhaps the most colossal manifestation of self-conceit ever chronicled in the pages of either sacred or profane history. When it is remembered that Christian Science is claimed to be Truth, the truth about God, and it is further borne in mind that by a subtle alliance between the Board of Directors and the Publishing Society, a fence has been constructed around Christian Science literature with the object of establishing a publishing monopoly, one can readily see the insidious influence which has been busy endeavoring to boycott any works on Christian Science published through other channels, or to own and control periodicals subservient to the Sanhedrin, and by intimidatory tactics seek to control the army of authorized "practitioners" whose names are published in the "Journal" at the profitable figure of \$5.00 a line for one year (12 issues). No organized priesthood ever had to submit to more hide-bound restrictions than those which govern the "practitioners" whose names are included in that directory. They must subscribe to all the authorized periodicals, including the one in German, whether they can read it or not, and they must agree to recommend and circulate only "authorized literature," and in case they should make any mistake as to this, the Publishing Society now designates with the words "authorized literature" such books as are published by itself, on one of the otherwise blank pages in the front of the volume; so that the elect in picking up an unfamiliar volume look carefully for this

the almost prophetic lines of Mary Baker Eddy:

"Brave Britain, blest America!  
Unite your battle-plan;  
Victorious, all who live it—  
The love for God and man."

As much interest has been manifested in regard to the rapid disintegration of material beliefs, and the date of their final disappearance, some allusion to the matter will not be inappropriate at this time.

In a letter just received from Mr. F. L. Rawson, the author of "Life Understood," and of "How the War Will End," he says: "I find that I made a mistake with reference to the last forty-five hour period. Still it cannot be long before the end of all matter [material belief] comes. You will see the way in which I deal with the calculations in this week's 'Active Service.'"

THE CHRISTIAN SCIENTIST, believing in spiritual freedom, and feeling that the writings of F. L. Rawson, particularly "Life Understood," have rendered valuable aid in teaching people how to work with a view to arriving at a correct spiritual understanding of the truth, has, from time to time, quoted from, and favorably reviewed, Mr. Rawson's books, without special reference to his individual interpretation of prophecy or believing that any specific date can be given for the end of wrong thinking and the disappearance of material beliefs. In fact, Mr. Rawson himself very frankly separated his prophetic interpretations from his teaching as to the right method of mental working.

In the opening paragraph of "How the War Will End," Mr. Rawson said: "I give you herewith, *as far as I know them*, the prophetic references in the Bible to this final war just started (written August 14, 1914) the battle of Armageddon. I have not studied these prophecies carefully, and *cannot speak with absolute accuracy*, as I can about the teachings of the Bible with regard to the right method of mentally working, *i. e.*, true prayer, and the forthcoming end of the material world, which is the only hell that there is, the hell caused by our own wrong thoughts. The 'end of the world' is the complete cessation of all this wrong thinking, and is the end of all matter, all sin, disease, troubles and limitations of every kind, the end of all evil, and comes through united, scientific right thinking."

Irrespective of date, it is sufficiently obvious that the world is now in the throes of the great transition, that the Battle of Armageddon, the war of truth against error is now nearing its climax, and that:

"Now is the time approaching, by prophets long foretold,  
When all shall dwell together, one shepherd and one fold."

STEPHEN H. ALISON.

## Our Spiritual Birthright.

In order for man to attain anything like an adequate conception of his divine heritage as a child of God, it is requisite that he love Truth supremely, which is only another way of stating that he must love God first, or, in the language of the Bible "Thou shalt have no other gods before me," which is logically enough the first of the commandments. As Mary Baker Eddy tersely said of this her "favorite text"—"it demonstrates Christian Science." Just in proportion to man's ability to clearly realize his spiritual "birthright of sole allegiance to his Maker," will his demonstration be made, for "God made man free," and it is merely "the illusion of material sense" which binds us if we make a reality of it, for "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6, 17.) We cannot with impunity barter or sell our birthright, as did Esau, for a mess of pottage, for if any ulterior consideration induces us to turn either to the right hand or to the left instead of adhering steadfastly to Principle we shall surely reap that which we have sown.

The eminent Irish orator, John Philpot Curran, in one of his speeches said: "It is the common fate of the indolent to see their rights become a prey to the active. The condition upon which God hath given liberty to man is eternal vigilance; which condition if he break, servitude is at once the punishment of his guilt." This is not only true in our merely human relations, but it is the imperative condition of our spiritual freedom and development to "be sober, be vigilant; because your adversary the devil [wrong-thinking], as a roaring lion, walketh about, seeking whom he may devour," . . . "be ye therefore sober [Revised Version, "of sound mind"] and watch unto prayer," the correct understanding of prayer being a habitual communion with God," and continually knowing that God alone governs, and is the "divine Principle of all that really is"; that "no wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows." (S. & H., p. 275.)

The constant tendency of the unregenerate human mind to materialize thought, to find its satisfaction in the exoteric, to make a reality of that which at best is only symbolical such as anniversaries, festivals, feast-days, rites and ceremonies, regarding the paganization of Christianity resulting from the introduction and observance of such forms, as of greater importance than an understanding of the fundamental teaching of Jesus as to the Fatherhood of God and the brotherhood of man,—is what has retarded spiritual growth, and it is only as "every

symbol wanes" that it will be adequately understood that "The Spirit over-brooding all Eternal Love remains."

This viewpoint is admirably expressed by Auguste Sabatier in that profoundly suggestive work "Religions of Authority and the Religion of the Spirit," wherein he remarks: "When the Christian religion becomes an inward reality, a fact of consciousness, it is nothing other than consciousness raised to its highest power. The religious ideal and the human ideal, the Kingdom of God and the highest good, are identical. These oppositions have vanished which gave birth to conflicts and servitudes. The religion of the Spirit is the religion of liberty. The religion of the Spirit is the religion of holiness. To aspire after this spiritual religion is therefore not to devise a new religion but to return to the true Christian principle. It is to grasp the primitive gospel in its reality, to follow the Reformers in clearing it of all human additions, so restoring its true strength. The principle of the Reformation abides permanently in the Church [the spiritual consciousness]. Whatever may be the importance of the event of the sixteenth century, the Reformation is something still to be done, something for which Luther and Calvin simply made ready a fair field. You recognize the words of Vinet, the great prophet of the religion of the Spirit... I give you another utterance of his... 'Protestantism is for me only the starting point; my religion is beyond. I may, as a Protestant, hold some Catholic opinions, and who knows that I do not? *That which I absolutely repudiate is authority.*' The time has come, it seems to me, for those who have broken with authority in their inner life to break definitely with it in their theology."

In further reference to this subject, the same writer says: "Purposing above all things to arouse his hearers to religious and moral activity, the Master always places himself in the circle of ideas in which they live, reasons according to their logic, willingly uses arguments *ad hominem*, clothes his thoughts in images and even in enigmas, sharpens all his words to a point which can penetrate the hardened heart... Being subject to no authority except that of God, they are absolutely unfit to serve as a fulcrum for a new religion of authority... To reduce them to dogmatic formulas is to show a lack of comprehension of their spirit, their purpose and their value. The authority of Jesus is the authority of the things that he teaches. It is the authority of his person, if we will, so far as his person is the incarnation of his gospel, and as both are clothed with the ascendancy of holiness and the conquering charm of love. He proposes to men the divine verities which were revealed to him in his consciousness and by proposing he imposes them, or rather, they impose themselves by their own virtue... His authority over

the conscience is of the same nature as that of God,—inward, moral.—and by that very fact, sovereign; it is the authority not of the letter which oppresses and kills, but of the Spirit which makes alive."

In one of the finest passages in "Science and Health," the superiority of spiritual understanding to ceremonial observance is eloquently enunciated. "Our church is built on the divine Principle, Love. We can unite with this church only as we are new born of the Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love." In her poem on "Christ and Christmas," Mary Baker Eddy even more emphatically insists upon the necessity of transcending the material sense by understanding the spiritual import of the Christ-idea.

"Thus Christ, eternal and divine,  
To celebrate,  
As Truth demands—this Living Vine  
Ye demonstrate.

Christ was not crucified; that doom  
Was Jesus' part;  
For Sharon's rose must bud and bloom  
In human heart."

STEPHEN H. ALISON.

## Letters From Experienced Scientists.

NEW ORLEANS, LA., Nov. 30, 1917.

DEAR FRIEND—

Your dear letter answering mine in which I spoke of the repeated attacks on my voice, came on time, and was answered also, soon after for I felt help immediately and definitely, and I wrote to tell you so.

The aggressive mental suggestion about us for supporting THE CHRISTIAN SCIENTIST, says that we are not followers of Mrs. Eddy and are not Christian Scientists at all, thus justifying the worst forms of malpractice and mental stoning, letting loose "the malicious animal instinct" of many minds to "Crucify him! Crucify him!" This collective persistent false picturing coming at us on the human will, occasions the shapes of error you have doubtless also experienced; and I am indeed glad that you are able to "walk over and not into or with the currents of matter or mortal mind." We neutralize this poisonous animus so that it does not seem to be our fellow Scientists, nor they phonographs of it, by the power of Love reflected in love; by knowing steadily the one Mind supreme over Science and its exponents; the one Church as wholly spiritual (not a material organization for there is no matter), and Christ as its Head; the ties uniting Scientists are wholly spiritual, in the only place there is, the realm

of Mind; there is no penalty for doing good. Standing for freedom and justice is obeying Principle, and "they who are in God's service can never lack His outstretched arm." There is no law of malpractice to act through person, weather, accident or mental suggestion. Our harmony depends on our Principle which sees us as perfect; whose thinking and loving neutralizes all mortal condemning and hating. A lie a million times repeated is only a zero; "the unbridled individual human will," though it seem ever so multiplied, is "a mere negation possessing neither intelligence, power nor reality"; "Will is the might and wisdom of God" ordaining that "man's harmony is no more to be invaded than the rhythm of the universe"; "the innocent do not suffer for the guilty"; one of God's ideas cannot legislate for another, for *God governs man*, and "there is but one real attraction, namely that of Spirit." There is no law, rule, influence, wish or desire that can hinder or obstruct the power of Christian Science to preserve order, harmony and justice, in the physical realm so-called as well as the spiritual. "The Beast sitting in the seat of God," whether it seem in Germany, or Rome or Boston, misinterpreting God's Word that man is free-born and God is his King, his Father, having no respect of persons—that collective wrong thinking cannot mesmerize nor act upon us, for the action of God, His infinite thinking of perfection is the only fact of our being. Our purpose and our work to help and save, is divine Love's purpose and action shining through our so-called mind and heart, inseparable from its Source, having the omnipotence of that Source, hid with Christ in God. The Lord our righteousness contains and sustains all that is real and right. "It is not Science for the wicked to wallow, or the good to weep," and "Christian Science is everlasting victor." All of God is everywhere present, and a right idea and ideal has the all-power with it, and that Power is the only Cause and Intelligence, leaving no room for ignorance or unreal concepts of us or our work; one with God is a majority.

It has been my experience that to make our demonstration, this "human perception of divine Science" must be clear and "correct in order to be subject to demonstration" (S. & H.),—any haziness of viewpoint or of working-basis gives error the advantage,—"ignorance of the error to be eradicated oftentimes subjects you to its abuse." I learned in "the valley of the shadow" that Rome transferred to Boston must first be seen as such, as the counterfeit—not the manifestation—of Christ's Christianity; as the age-old mass or mob of mortal thought and human will assuming *now* the name of Christian Science, that we must *see* in order to *unsee* it as the source of malpractice—the main stream feeding lesser channels against honest enlightened Scientists or exponents of absolute Truth, since always "the higher Truth lifts her voice,

the louder will error scream." "It" is the aggravated false concept of Science constituting "the malicious animal instinct that would slay earth's fellow-mortals; the combine of Herod and Pilate, envy the great red dragon of the hour" that would say, "Come, let us kill the heir that the inheritance may be ours." The "heir" to-day is the spiritual idea of Science, acknowledging only Christ Truth as Director, authority, Head of Christian Science; and the claim of nothing that it is something to hinder or harm Science or ourselves has to be kept mentally separated from our fellow-Scientists; must be seen as "usurpation" on "the magnetic current of the human will," not as the divine government over Science and Scientists.

I have found that this handling meets malpractice and demonstrates the God-thinking of us and our affairs as the only thinking, leaving no room or effect to such false picturing about us. You will know how to "reverse it" for yourself and all subscribers to THE CHRISTIAN SCIENTIST, if the anger of "the Beast sitting in the seat of God" over its present exposure (as of the devil and not from God or Mrs. Eddy) shakes your problems more than usual.

All we who stand for Christian Science as revealed truth, as God's word to and about man, whose only priest (practitioner or teacher) is the spiritualized man, need to work daily to demonstrate our position; for it is assailed with all that is left of mortal mind in boycott, lies, condemnation, to choke out the truth and suppress the right and real spiritual idea of Truth and Love expressed in Christian Science. This animus unconsciously vitiates the treatment or mental work of such of our fellow-Scientists as maintain or believe in the usurpation of human authority called C. S. organization—an erroneous concept, which we have to handle as error and keep mentally separate from man (since it seems "to go all along the line of reciprocal thought" making it more or less hypnotic)—from those who call themselves "organization Scientists."

Since charity begins at home, our work for those who have seen and loved the truth of "Science and Health" and then been misled by animal magnetism into trying to confine it and to misunderstand the Discoverer's teaching that the one Church was to "exist alone in the affections" and her "successor... the spiritual idea," the impersonal Christ—our work for them of our own household, is to know the one Mind over Science; the infinite "headquarters," Spirit; the Directors, Life, Truth and Love; "authority" as the Holy Spirit guiding the individual conscience, no division, no separation, Scientists' loving one another because their Principle is Love—this sort of work must needs be done thoroughly and every day, in making our demonstration, and solving our personal problems,—which are like drops of water in a larger body, an ocean of thought; and "the

moral and spiritual (in the large) determine the outward and actual (in the small).

I look to see how the logic of events will soon justify the ways of God to man. The war news could not be better—in the visible and the invisible realms. I am always glad to hear from you—your insight and affection are a very real help, for they are what inspire your work.

Lovingly, your friend,

## Questions and Answers.

Q.—How did the mistake of predicting a date in December this year for the end of evil come to be made in so great and good a book as "Life Understood"—that book helped me to understand "Science and Health" and work out my problems?

Ans.—The minor mistake of interpreting prophecy and the signs of the times in terms of an early certain date for old things to pass away and all things to become new—made also by some of the writers of the New Testament—does not affect the value of their message, of the truth they saw and proved under the fire and sword of their heroic lives. Some students of the life and character of Paul have believed that his "thorn in the flesh" was his disappointed hope of a very early end of evil. The limitations of vision in a great and good man whose inspirational views of Truth stand the test of demonstration—do not really affect his work. "The good we do and embody is our only reality and that of our life-work." "Love taketh not account of evil." The more a man tries to serve God and his fellow-man, "the higher Truth lifts her voice the louder will error scream." . . . He saved others, himself he cannot save—a hissing of material sense to hide the good.

Q.—I have a son who is a soldier now gone to the front, and I want to pray for him in the way that will protect him best and help him most. It is a new experience for me, and it is my desire to know how I can best apply Christian Science?

Ans.—To keep close to God in order to prove that he worketh in you to will and to do of His good pleasure, it will be helpful to rest in the consciousness that the affection and solicitude you feel for your son is only the infinite Mother-Love shining through your heart, and that you have no love or power of your own apart from that, which dispels anxiety and defines responsibility as "man's response to God's ability." The worth of your prayer for him is measured by how strong and unbroken is the conscious nexus between your great affection and faith merging into understanding, and their Source, the omnipotent Love that is his real Father-Mother and you will see that your

desiring and seeking to protect and save him is but the light and warmth of divine Love shining through the window-pane of your unselfish thought and feeling; and that Power to protect and save is omnipotent. Keeping in this calm and restful vision of the immortal fact, your specific realizations will be untouched by fear and so the word of God will have free course to be glorified in his security, the word in this instance that cannot return unto Him void is that man lives in God only, hence is surrounded by divine Love, the very Soul of all loving and helping, of all safety and joy and happiness, the atmosphere which neutralizes hatred and danger. Because man's place is in Mind and he is idea or reflection, no matter belief of disease or accident can ever touch him. God governs man.

## "Spiritual Man."

"The ideal man," writes Mrs. Eddy, "corresponds . . . to intelligence . . . The ideal woman corresponds . . . to Love" (S. and H. p. 517). Since God is always both Intelligence and Love, it is evident that God is, in this sense, forever male and female in one, and that from the united action of Intelligence and Love (the Father and Mother) the ideas, or children, of God are born, borne forth of divine creative thinking.

Mind is forever omniscient, all-knowing, and, therefore, forever self-knowing. Because Mind is forever completely self-knowing, Mind of necessity forever forms a perfect mental image, or idea, or reflection of itself, which is evidently "man," in the image and likeness of God. Because God is conscious Mind, man, the perfect image of God, is the conscious compound idea, whose consciousness forever reflects the divine consciousness,—thinking as God thinks, loving as He loves, choosing as He chooses, being thus forever at one with God in thought, feeling and will. This is the at-one-ment, the atonement, between God and man.

Man "is the compound idea of God, including all right ideas" (S. and H., p. 475). God is, of course, forever completely conscious of all His ideas and forever has dominion over them all; and man, being the perfect likeness of the divine consciousness, is also, by reflection, forever conscious of all the ideas of God, of all the ideas or parts of the spiritual universe, and, by reflection, has dominion over them all. Since the creations of Mind are necessarily mental, the sea, the air, the earth, and all the creatures of God's creating, are divine ideas, within creative Mind, and within and subject to His highest idea, man. "And God said, Let us (Intelligence and Love acting unitedly as Father and Mother in one Mind) make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over

the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Gen. 1:26.)

From "Spiritual Man," by Rev. G. A. Kratzer.

### The Unity of the Church.

"Whereby would be produced unity? Would we force on other churches our Anglicanism? Would you have our thirty-nine articles, our creeds, our prayers, our rules and regulations, accepted by every church throughout the world? If that were unity, then in consistency you are bound to demand that in God's world there shall be but one color instead of the manifold harmony and accordance of which this universe is full; that there should be but one chanted note which we conceive most beautiful. This is not the unity of the Church of God.

"In the Church of Christ Paul saw men with different views; and he said, so far from that variety destroying unity, it was the only ground of unity. There are many doctrines, all of them different; but let those varieties be blended together,—in other words, let there be the peace of love,—and then you will have unity.

"Give us the Spirit of God, and we shall be one. You cannot produce a unity by all the rigor of your ecclesiastical discipline. You cannot produce a unity by consenting in some form of expression such as this, 'Let us agree to differ.' You cannot produce a unity by parliamentary regulations or enactments, bidding back the waves of what is called aggression. Give us the living Spirit of God, and we shall be one.

"Once on this earth was exhibited, as it were, a specimen of perfect anticipation of such unity, when the 'rushing mighty wind' of Pentecost came down in the tongues of fire, and sat on every man; when the Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, the 'Cretes and Arabians,' the Jew and the Gentile, each speaking one language yet blended and fused into one unity by enthusiastic love, heard one another speak, as it were, in one language, the manifold works of God; when the spirit of giving was substituted for the spirit of mere rivalry and competition, and no man said the things he had were his own, but all shared in common. Let that spirit come again, as come it will, and come it must; and then, beneath the influences of a mightier love we shall have a nobler and a more real unity."

REV. F. W. ROBERTSON.

If you are doing true mental work, false, unrecognized 'thoughts' will be destroyed before they take form in so-called conscious thought each day, without your worrying about the future.—*Life Understood*, p. 132.

### Testimony.

Some eight months ago a friend was telling me about the wonderful benefit she had received through the application of Christian Science, and prevailed upon me to buy a copy of "Science and Health," also to attend the lectures at the Society on how to work in Science. I feel with much joy that I have grasped the truth in some degree, as I have been able to demonstrate it in my daily life, know better how to be a Christian, and have felt the help in every way.

One of the best demonstrations I have been able to make was in protecting a friend from danger. One morning a feeling would recur from time to time that all was not well with him, that some accident was about to befall him. I reversed the thoughts as best I could by realizing the truth about man, that he is made in the likeness of God, spiritual and divine and cannot be injured; that there is no matter to touch man, his place is in Mind, he is surrounded by divine Love, is governed and controlled by God alone; Love is the Power that controls all things. I worked along this line all day, until the suggestion of danger no longer came to me, and my joy was great when the next day my friend told me he had passed through a "miracle", that he had been driving through the country in his motor car, and while passing over a bridge he lost control of it and the car jumped into a stream of water twenty feet deep, which was full of timber. His machine struck the timber and was totally wrecked, not worth recovering, but without either frightening or injuring him in the slightest, and he easily swam ashore. He was carrying two suitcases of clothes, which were rescued. I then told him of the intuition which had come to me and how I had prayed for him, and I noticed that he was so much impressed by the experience that he was thinking seriously about Science, as all he had before heard about it had never caused him to do.

All my experience has been blest with this new (to me) and true sense of God, and in the feeling it inspires towards Mrs. Eddy and to those who have helped me to it, I have the joy of deep gratitude and affection.

M. P.,  
New Orleans, La.

"I recommend that Scientists draw no lines whatever between one person and another, but think, speak, teach and write the truth of Christian Science without reference to right or wrong personality in this field of labor. Leave the distinction of individual character and the discrimination and guidance thereof to the Father, whose wisdom is unerring and whose love is universal."—Mary Baker Eddy, in "No and Yes."

## "The Cherubic Pilgrim."

### The Dew and the Rose.

God's spirit falls on me as dewdrops on a rose,  
If I but like a rose to him my heart unclose.

### The Tabernacle.

The soul wherein God dwells—what church can holier be?—  
Becomes a walking tent of heavenly majesty.

### The Difference.

Ye know God but as Lord, hence *Lord* his name with ye,  
I feel him but as Love, and Love his name with me.

### Christ Must Be Born in Thee.

Though Christ a thousand times in Bethlehem be born,  
If He's not born in thee, thy soul is still forlorn.

### The Outward Profiteth Not.

The cross on Golgotha will never save thy soul,  
The cross in thine heart alone can make thee whole.

### The Only Want's in Thee.

Ah, would thy heart but be a manger for the birth,  
The Christ would walk once more a child upon the earth.

### The Season of the Day.

In Heaven is the day, in hell below, the night;  
'Tis twilight here on earth; consider this aright!

### The Loveliest Tone.

In all Eternity, no tone can be so sweet  
As where man's heart with God in unison doth beat.

### Magnet and Steel.

God is a magnet strong; my heart, it is the steel,  
'Twill always turn to Him, if once his touch it feel.

### Love's Transubstantiation.

Whate'er thou lovest, man, that, too, become thou must;  
God—if thou lovest God; Dust—if thou lovest dust.

### The Well Is Deep.

Why should'st thou cry for drink? The fountain is in thee,  
Which so thou stop'st it not, will flow eternally.

—John 4:11

### The Theologians.

Within this span of time, God's name ye will unfold,  
Which in eternities can never quite be told.

### Blessedness.

The soul that's truly blest, knows not of selfishness;  
She is one light with God, with God one blessedness.

### Old and Young.

Thou smilest at the child that crieth for his toys,  
Are they less toys, old man, that cause thy griefs and joys?

### It Is Here.

Why travel over seas to find what is so near?  
Love is the only good; love and be blessed here.

—Angelus Silesius.

The following is from "A History of the World," by John Clark Ridpath:

The proscriptive vices of the Middle Ages have flowed down with the blood of the race, and tainted the life that now is with a suspicion and distrust of Freedom. Liberty, in the minds of men, has meant the privilege of agreeing with the majority. Men have desired free thought, but fear has stood at the door. It remains for the present to build a highway broad and free, into every field of liberal inquiry, and to make the poorest of men who walk therein more secure in life and reputation than the soldier who sleeps behind the rampart.

The first and most general truth in history is that *men ought to be free*. If happiness is the end of the human race, then freedom is its condition. And this freedom is not to be the kind of half-escape from thralldom and tyranny, but ample and absolute. The emancipation, in order to be emancipation at all, must be complete. To the historian it must ever appear strange that men have been so distrustful of this central principle in the philanthropy of human history. It is an astonishing fact that the major part of the energies of mankind have been expended in precisely the opposite way—in the enslavement rather than the liberation of the race. Every generation has sat like a stupid image of Buddha on the breast of its own aspirations, and they who have struggled to break their own and the fetters of their fellowmen have been retarded and treated as common enemies of human peace and happiness. On the contrary, they have been saviours and benefactors of whom the world has not been worthy.

"To abridge a single right or privilege is an error. Whoever does this may represent me as doing it; but he mistakes me; and the subjective state of his own mind, for mine." Mary Baker Eddy, in *Misc. Wr.*, p. 266.

"Dare to look up to God and say 'Make use of me for the future as Thou wilt. I am of the same mind, I am one with Thee. I refuse nothing which seems good to Thee. Lead me whither Thou wilt.'"—Epictetus.

"We are shaped and fashioned by what we love."—Goethe.



The following is from "The New Freedom," by Woodrow Wilson, President of the United States:

I am one of those who absolutely reject the trustee theory, the guardianship theory. I have never found a man who knew how to take care of me. . . . There is a Providence to which I am perfectly willing to submit. But as for other men setting up as Providence over myself, I seriously object. . . . I will not live under trustees if I can help it. . . . I do not care how wise the trustees may be. . . . I am very much more afraid of the man who does a bad thing and does not know it is bad than of the man who does a bad thing and knows it is bad.

Anything that depresses, anything that makes the organization greater than the man, anything that blocks, discourages, dismays the humble man, is against all the principles of progress.

"The real Christian Science compact is love for one another. This bond is wholly spiritual and inviolate. It should never be violated in thought or action, even for the sake of maintaining the purity of the letter of Christian Science: for the Spirit, the reflection of Divine Love, is always more important than the letter."—*Letter from Mrs. Eddy.*

"When a faithful thinker, resolute to detach every object from personal relations, shall at the same time kindle science with the fire of the holiest affection, then will God go forth anew with creation."—*Emerson.*

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*"Stand fast therefore in the liberty wherewith Christ hath made us free" Galatians 5:1.*

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"Let the word have free course and be glorified. ....Truth cannot be stereotyped; it unfoldeth forever." "No and Yes," page 45.

## Christian Socialism.

*"Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle. Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity. The wicked man is not the ruler of his upright brother....Success in error is defeat in Truth."*—*Science and Health*, p. 239.

Christian Socialism in the middle of the nineteenth century was associated with the names of eminent writers and preachers, including such notable names as Charles Kingsley and Frederick Denison Maurice, whose efforts toward the uplift of humanity by a practical application of the teachings of Jesus along lines of social betterment, caused them to be known as Christian Socialists, and helped to save the word "Social-

ism" from the sinister significance which those who feared it sought to give it, in order to bring it into disrepute.

The seeming difficulty, however, of getting people to distinguish between Christianity and "churchianity", caused many Socialist reformers to adopt an antagonistic attitude to "supernatural religion," and in the recoil from the materialized theology of the churches—both Roman Catholic and Protestant—to rush into the other extreme, and identify themselves to some extent with materialistic atheism, believing sincerely enough that the conspiracy obviously existing between church hierarchies and the vested interests, which had resulted in the preaching of "other-worldism," and in the meantime submission to the powers that be of this world as ordained of God,—had debauched the minds of the masses and corrupted the teaching of Jesus until a counterfeit Christianity had been substituted for it; which was administered as an anaesthetic to cholera-form the mentality of man, instead of satisfying the cry for justice, of the poor and the oppressed.

It is much to be regretted that ecclesiastical tyranny and false theology should have forced reformers like Charles Bradlaugh, who was, however, not a Socialist, and his editorial colleague on "The National Reformer," Mrs. Annie Besant, who was first a Christian, then a Secularist, afterwards an active Socialist propagandist, and later a Theosophist,—into an iconoclastic crusade against theology which excited hatred; and, because of meaningless labels, frequently confused friend with foe, sapped the energies of those engaged in the terrible struggle for human freedom, because of the mental attrition of the conflict, thus impairing their activities if not prematurely shortening them.

The present writer lived in London in the later eighties, and throughout more than half of the strenuous nineties, writing for Free-thought and Socialist papers and lecturing in London and the provinces on kindred subjects; so that it was possible to personally observe the activities of the Fabian Society, the Social Democratic Federation, and the National Secular Society. At that time

William Morris and George Bernard Shaw were to be seen soap-boxing in the parks, seeking to unfold the truth to London crowds in the people's forum under the open sky, and the common people heard them gladly, as they had also listened to the prophet-carpenter on the shores of the Galilean sea nearly nineteen centuries before.

The London popular speakers and reformers were then divided into two camps. There were those who thought that the way to freedom lay through the downfall of supernatural theology, while the others believed that false theology was the expression of ignorance resulting from economic slavery. Wage slaves eternally on the anxious seat, drudging daily for a scanty pittance, could scarcely be expected to have the mental health and poise to be found in those who had leisure for leading what Hamerton called "The Intellectual Life." Not that manual labor is necessarily incompatible with intellectuality, but wage-slavery is, because it reduces men to peonage, robs them of the incentive to congenial work until they become soulless and dejected like Markham's "Man with the Hoe," who gazes on the ground in the manner depicted in Millet's famous picture.

A better understanding of that form of teaching which Mary Baker Eddy has made familiar to many in "Science and Health," supplies an adequate solution, which, had it been known to Socialists and Secularists at the time alluded to, would have given them both a common platform to stand on. Mental slavery to false beliefs, entails as a consequence both economic and theological slavery. False theology and economic slavery are both related, for the simple reason that they are phases of fundamental error, being rooted in materialism, and to attack the error that produces them is to lay the axe to the very root of the tree. False theology, and cut-throat competition, causing ruthless rivalry among humans is a logical result of the belief in the material origin of man, that humans are children of men, instead of children of God, and the concomitant belief in the "good old rule—the simple plan, That they should take who have the power, And they should keep who can."

Socialism vigorously indicts this monstrous error, and in so far as it does so from an idealistic standpoint, Socialism is right; because it stands for the Principle of justice as between man and man, which it should scarcely be necessary to say now, includes woman, since both man and woman are not only generically one, but they stand or fall together. In this connection it must not be forgotten that the feminist movement, or protest of woman, is inseparably bound up with the fight for freedom; and woman must see that the very men whom she sometimes regards as her oppressors, are themselves the victims of a wholly false social order which

entangles them with each other until they both wallow in the mire of materialistic economic slavery. Tennyson truly said:

"The woman's cause is man's: they rise or sink

Together, dwarf'd or godlike, bond or free."

Therefore, woman must join with man to "clear away the parasitic forms" that keep them down.

It is regrettable that while the forces of materialism present an undivided front, those who are actuated by ideals fritter away their time in crusading in most Quixotic fashion at the by-products of materialism instead of doing as did the author of "Science and Health" following in the footsteps of Jesus, and seek to overthrow the fortress of materialism itself, thereby doing away with its numerous parasitic progeny which find refuge therein. Well meaning men and women devote their energies to exploiting crusades against the liquor traffic, the social evil, vivisection, enslavement of women, degradation of men, and there are numerous periodicals devoted to monotonously declaiming on these and other topics, evidently in ignorance of the fact that the best way to eliminate these evils from our midst is to expose the materialistic system which breeds them, and that under the benign influences of the realization of the Kingdom of God, our Father which art in Heaven, controlled only by Truth and Love, these noisome products of false theology and its co-partner, capitalism, will disappear. But let us get together and not bemuddle the issue. "Error uncovered is two-thirds destroyed." The forces of materialism are united, because they have a common object, which is the enslavement of mankind to materialistic beliefs, in order that selfishness and greed may be enthroned. Let unrelenting war be waged mentally and spiritually upon materialism as incarnated in ecclesiasticism and the vested interests of capitalism; and the whole gigantic conspiracy to tyrannize will be seen in its naked hideousness for what it really is, and will topple to the ground because it is of the earth, earthy.

The seed sown by Tolstoi in Russia is bearing fruit in the ideals of the slandered and misrepresented Bolsheviks with whom the British Labor Party have recently expressed their sympathetic accord. The great world war, seething with the forces generated by the selfish passions of mankind, promoted by the greed and tyranny of a competitive and capitalistic conspiracy, has now become the Battle of Armageddon, from which a regenerate world tried as by fire will eventually emerge. The issue dimly perceived even by the Allies when the war began, is now becoming clearer and increasingly understood. The Russian people see that political freedom is only valuable as the prelude to complete economic freedom, and when it is per-

ceived that spiritual freedom embracing the full understanding that God alone governs, and that His government means the universal recognition of truth and love as the governing factors, with the recognition of their Principle, every label and material symbol will disappear, the solidarity of humanity under the Fatherhood of God as taught by Jesus, will be the only law; the ideals of Christian Socialism will become accomplished facts, and the result will be to make this earth an Eden, by realizing the true heaven upon earth. William Morris, poet, artist and agitator, was no "idle singer of an empty day" when in "Chants for Socialists" (London, 1892), he wrote these stirring lines about "The Day is Coming":

"Then a man shall work and bethink him,  
and rejoice in the deeds of his hand,  
Nor yet come home in the even too faint  
and weary to stand.

Men in that time a-coming shall work and  
have no fear  
For to-morrow's lack of earning and the  
hunger-wolf a-near.

I tell you this for a wonder, that no man  
then shall be glad  
Of his fellows' fall and mishap to snatch  
at the work he had.

For that which the worker winneth shall  
then be his indeed,  
Nor shall half be reaped for nothing by  
him that sowed no seed.

O strange new wonderful justice! But for  
whom shall ye gather the gain?  
For ourselves and for each of our fellows,  
and no hand shall labour in vain.

Then all *mine* and all *thine* shall be *ours*,  
and no more shall any man crave  
For riches that serve for nothing but to  
fetter a friend for a slave.

And what wealth then shall be left us when  
none shall gather gold  
To buy his friend in the market, and pinch  
and pine the sold?

Nay, what save the lovely city, and the  
little house on the hill,  
And the wastes and the woodland beauty,  
and the happy fields we till.

And the homes of ancient stories, the tombs  
of the mighty dead;  
And the wise men seeking out marvels, and  
the poet's teeming head;

And the painter's hand of wonder; and the  
marvelous fiddle-bow,  
And the banded choirs of music:—all those  
that do and know.

For all these shall be ours and all men's,  
nor shall any lack a share  
Of the toil and the gain of living in the  
days when the world grows fair.

O why and for what are we waiting? while  
our brothers droop and die,  
And on every wind of the heavens a wasted  
life goes by?

Come, then, since all things call us, the  
living and the dead  
And o'er the weltering tangle a glimmering  
light is shed.

Come, then, let us cast off fooling, and put  
by ease and rest  
For the CAUSE alone is worthy till the good  
days bring the best.

Come, join in the only battle wherein no  
man can fail,  
Where whoso fadeth and dieth, yet his deed  
shall still prevail.

Ah! come, cast off all fooling, for this, at  
least we know  
That the Dawn and the Day is coming, and  
forth the Banners go."

STEPHEN H. ALISON.

## Getting Through with the War.

Unfolding events show the necessity of more spiritual work and prayer, to prove that "victory rests on the side of invincible truth... of immutable right."

To get the right concept of its meaning, and then array thought steadily on the side of God, with the activities of good as they become manifest—is praying "for our cause under arms."

In applying the "no and yes of Christian Science" to the mighty warfare between truth and error as it appears on earth to-day, one sees that the early picturing of it as a sort of contest between two big prize-fighters, in which one would whip the other and the fight would be over and settled—that crude, material view of the struggle is gone forever. The fiery heat of suffering is fast burning up the dross in mortal consciousness, and human thought is reaching the level of the President's messages, coming to conceive of the world-conflict as a mighty endeavor to establish right and justice and the square deal among men and nations, to make reason and the will of God prevail, and to do it because it is necessary, since the moral law, "the wages of sin is death," has had such frightful illustration mankind is forced to give it heed. "Truth and error have come nearer than ever before to the apprehension of mortals." Milestones have been passed, like the Christian Socialism practised by Jesus and his early disciples, and included

in mankind's enlarging vision of Truth; the great Tolstoi might see of the travail of his soul and be (in degree) satisfied,—in the enduring ideals of the Bolsheviki, already tried and proved by no means the stuff that dreams are made of. Traveling up the Mount toward the Celestial City at the top, mankind is even nearing the equalization of the sexes, to warm universal consciousness with enough reflection of the infinite Mother-Love in forms of intuition, unselfishness, patient affection, to soften "the mailed fist" till it opens of its own accord, which so long had intimidated, subdued, crushed the pleading tenderness in man as woman, and rushed over her heart's protest to such cruelty and suffering; for beyond every suffer-it-to-be-snow, every choosing of the less rather than the greater evil, the Beatitudes are waiting for us to catch up with them, and learn that "freedom comes not from the cannon's mouth. Love is the Liberator."

Since "Christian Science excludes all error and includes all truth," Scientists know that all that is to be conquered or overcome, is the false belief in a power apart from God, for the fool who hath said in his heart, No God—has long since had occasion to learn better. Because mankind are engaged in proving the fundamental truth of the Gospel message, "Ye shall know the truth, and the truth shall make you free, . . . where the spirit of the Lord is, there is liberty," we are experiencing history's usual way of repeating itself—"one truth told, and a hundred lies told about it, . . . uncover error, and it turns the lie on you." The allied forces of good, standing for liberty, equality, the brotherhood of man because it is an eternal fact,—and confronted with the sum total of evil, a camouflage to deceive and confuse the issue of essential truth, best known at present as kaiserism; having swallowed up, like the boa constrictor, lesser beasts in reach like capitalism, Romanism, autocracy, etc., until it includes all the elements of the one evil or evil one, selfishness, ambition, corruption, and tyranny—the negation of Christ's message and his life, "peace on earth," and man is free-born in the image of his Father, and "of one blood (or Life) . . . for to dwell on the face of the earth," which is "the Lord's and they that dwell therein."

On the question of getting through with the war, American Scientists are too likely to think of the center of the conflict as in Europe and the immediate work as primarily that of our associates in the struggle. We need to keep ourselves awake to the fact that the only place is the realm of Mind and the real battle-field is human consciousness; that our whereabouts in consciousness is determined only by our thought and feeling, our degree of spiritual evolution "every man in his own order." Because "everything means something," we should not forget that the human expression of truth to error in our

President's manifesto of December 4th, circling the globe, verified the statement, "Uncover error, and it turns the lie on you"—a terrific "Go to Halifax," a negation on the part of anger and hate so big and loud that Scientists need to remember the great difference between *ignoring* and *denying* error scientifically. The cruelty of the same evil was manifested in the furious blizzards or "freeze-out" to the twice-seven "aims of the war," conditions made for kaiserism's future behavior, its acquiescence in eternal law.

Because Christian Science, which is the fulfilment of Christ's promise—the whole truth "to abide with you forever"—first came from Heaven to earth in America, American Scientists have the obligation and privilege of carrying out the immortal meaning accompanying the great gift of Truth—"Go ye into all the world, and preach the Gospel to every living creature"—go on proving for every nation the Fatherhood of God and the brotherhood of man. The clearer our concept, the better will be our specific work, not only for our loved ones at the Front, but in abolishing the negations and hindrances to proving the action of God putting all thoughts (things) where they ought to be; demonstrating what and where the real "war cabinet" is—empowered and inspired of good, and not of envy or politics; to know for "the big spring drive," that the so-called future is now, for God knows not time; and over it divine Love is omnipotent; already victory rests on the side of immutable right, of invincible truth, and nothing can happen on the mortal plane but the destruction of evil, while the spiritual reality of time is the perpetual unfolding of God's ideas in their right sequence; and since "the devil is the ape of God," good who alone is power, it is not hard to realize that the combined working of aggressive mental suggestion through the press and through conspired hypnotic mental purpose, is but the helpless scream of error to a higher lifting of truth's voice—the only voice—which renders powerless every intent to intimidate Italians, confuse Russians, fool Americans or make the lie appear the truth to any people for the word of God is quick and powerful; the Truth that governs man is everywhere "irresistible, permanent, eternal";

"And right is right, since God is God;  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin."

ALICE BOYD.

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## God and Man.

(Short Address Delivered in 1900.)

*From "Teachings and Addresses by  
Edward A. Kimball."*

God is absolutely All at this moment, and God is good; hence it is an absolutely incontrovertible, unchanging fact that there is nothing in the universe but Good and Its effect.

This God is Mind, forever conscious of its own self-hood, and never was and never will be conscious of anything else. Mind is eternally one, and this One is all-inclusive. It is now including all that by any possibility can be needed for perfect Mind.

Mind is self-governed. It is now and forever conscious of its own divine impulsion, Love. It is inspired by, energized by, prompted by and forever moving in accordance with this one and only impulsion, Love.

For this reason, Mind—the only intelligence—is calm, trustful, tranquil and eternally confident, because it is simply experiencing the potency of its own nature, Love.

Therefore, there is in the limitless realm of Mind no possibility or occasion for fear. There is nothing in Love to engender fear, nothing in Mind to cognize it, nothing in Good to maintain it, no room in the universe of Love for any such thing.

Mind—perfect Self-Consciousness—knowing itself to be One, and forever governing Itself, forms the basis of Its perfect nature, Love, and is immortal Life. This means that—since everything that Mind holds in consciousness is evidence—expression—of Itself, and Itself is substance, Mind simply now realizes that It is experiencing immortality.

All the ideas in the universe, at this instant, are statements of this one Mind; therefore they are kept, maintained, vitalized, governed and directed by Itself, everlasting Good.

These ideas constitute the Word of God, which—according to His promise—shall accomplish that whereunto they are sent.

This Mind, filling all space, leaves no room for any other mind; containing all that can by any possibility be needed for life, action or power, leaves nothing to compose any other mind; and being conscious of acting as infinite causation, leaves no cause or element of causation for any other mind.

This conscious Mind, being conscious of completeness, of satisfaction, of infinite knowing, makes it an utter impossibility that there can be, ever was or ever will be, another mind.

This one Mind, including all and being All, can never know, meet or have, opposition. There is nothing to oppose, to oppose for, to oppose with, no method of procedure, no medium, and no cause, action, or power for any such thing, because God is All and cannot oppose Himself.

Being All, God is perfectly conscious of His own divine authority, simply knows the perfection of His own government, realizes His own limitless control, has evidence—proof—of His own unopposed supremacy.

He is conscious of doing whatsoever He will, and His will is good. Mind, therefore, is all the government, legislation, law, and operation of law there is, and this law is incontrovertible, infinite in extent and power.

Man is forever enfolded within the perfect consciousness of Good. He cannot get away, for one instant, from the protecting, loving, all-inspiring, all sustaining, all-seeing, all-controlling purity of Love.

He has no care, no responsibility, nothing to arrange, to plan, to accomplish, to get, to long for, because He simply has all possible good.

There is no future in the eternal now of infinite Mind. Hence, there is no future in which to realize Truth, or to know God, or to reach perfection, and no demonstration to make, because the only demonstration there is, ever was, or ever will be, is God's, and that is made now, and man is the knowledge of this fact. He simply knows, beyond the shadow of a doubt, the eternal facts of being in Good.

He, man, has spiritual cognition, complete conviction of good, knows Good to be one in government, one in power, one in activity, one eternal presence, one consciousness, one tangible, veritable state of being.

What he eternally is, is the consciousness of Good, the spiritual discernment of Truth, the knowledge of one Mind. He is one state of pure, natural, unclouded consciousness, acting, moving, having his perfect being in the unchanging love of God.

He cannot fall from his estate. His dominion cannot be taken away. He cannot lose his God-given knowledge. He cannot be misguided, misled, fooled in any way, since all he knows is Mind, God.

## Questions and Answers.

Q. How can Scientists best handle the coal famine and see the spiritual reality of the Government order because of it?

A. It is necessary these days to keep our consciousness clear as to WHO owns and distributes all good. Keep it in mind that "The earth is the Lord's and the fullness thereof," and the symbol or shadow of every good always follows its Substance. If we remain conscious that "man is the full reflection of God...the compound idea of God including all right ideas, we prove that as such he cannot lack any good thing. "Son, I am ever with thee, and all that I have is thine." We help ourselves and others by liv-

ing in the sense that all there is of coal, of the reality of fuel, symbolizes the warmth of divine Love always surrounding man and nothing can lessen it or take it away, for all of God is everywhere present, and man is idea and not matter.

It is also true that we need to think of food—since there is no matter—as but the shadow always with the substance of God's ideas forever available to man, inseparable from their Maker and Giver. We need to be sure that we give back all to God, "translate matter into Mind," know that mortal man does not own or control our warmth or food supply, but our Father-Mother does, and "your Father knoweth that ye have need of these things, . . . and no good thing will He withhold," but "always will meet every human need."

Q. In helping a friend who holds fast to the sense of Christian Science as one with material organization even while she fears it, what kind of prayer or realization would help most?

Ans. We need to know always and clearly for our fellow-Scientists who still connect in thought material ties with spiritual truth, that unity is unity with divine Principle, and the only ties uniting man with man are wholly spiritual, and as Mrs. Eddy says (R. & I.) "Material organization . . . wars with Love's spiritual compact," and has to be mentally annulled for one who entertains a belief in it as connected with the present body of Truth. Because human priesthood guised as Christian Science condemns itself as pure usurpation and fraud unable now even to claim "the written consent of the Pastor" (shepherd), this lie of kaiserism, wearing the blood-bought name of Christian Science is Satan arrayed as an angel of light which is the subtlest degree of evil deceived and deceiving, a truth of "mental anatomy . . . indispensable to the excision of error" in this darkest phase of subtlety and hypocrisy ever receiving Christ's sternest denunciation. Thus seeing the "organization" Scientist's delusion only in order to *unsee*, it, the way is open to help her, for the accompanying vision that "the nothingness of evil is in proportion to its wickedness"—is strong reinforcements to our "king of the mental realm . . . moral courage."

Never make the admission in thought that Christian Scientists can ever be separated, for they have but one Mind which is Love; and hence "must needs love one another to the latest generation." Never admit that Church is material or that our union with it can ever be aught but that in "Atonement and Eucharist",—to be "new-born of the Spirit," to "reach the Life which is Truth, and the Truth which is Life by bringing forth the fruits of Love"—a purely spiritual process "subject to the one builder and maker, God."

## "And What Shall it Profit a Man?"

There is a sad little fable—but true, withal—that tells of a man who, in his youth, possessed a soul—a tender, true aspiring soul. The man was proud of his soul; proud of its lofty ideals and noble impulses; proud of its delight in music and in the contemplation of sublime thought. But the man had a great ambition for wealth and power, and, as much had to be accomplished before he could near his goal, he became a very, very busy man indeed. And as the years rolled by he began to find his soul a sore inconvenience. It stopped him to gaze at the sunset; it carried him forth against his will, to inhale the sweet, pure freshness of the fields and woods after the summer rain. It led him into art galleries. It delayed him on the sidewalk, because in a home nearby a beautiful voice was singing the air of an old, memory-laden song. To be brief, in hundreds and thousands of ways the man's soul proved itself a nuisance and a hindrance. So it came about that one day the man decided to free himself of his soul until he should achieve his fortune and satisfy his ambition. Then, said he, "when I have leisure to indulge my soul, and to enjoy, through it, the beauties of the world, I will take it to myself again." He selected an unfrequented spot in the wood, and there in the soft, rich earth he buried his soul, and covered it carefully with earth and boughs and leaves. Then he returned to the city and quickly became rich and powerful. Neither sunset, nor sweet-voiced birds, nor the freshness of the summer rain, nor marvelous paintings, nor the loftiest poems, nor even the tender melody of an old song that might have carried recollections of the long ago, delayed him now, nor ever succeeded in turning him aside for a fleeting moment. But he presently grew satiated with wealth and power; he became discontented; the world was flat and unprofitable; something was missing. Then he bethought himself of his soul, and journeyed to the little wood where he had buried it. He saw no beauty now in sky or field, in hills or stream; he felt no thrill at the fresh, sweet fragrance of the wood; the singing of the birds was but a sound in his ears, and the thousand little things that once would have charmed and delighted his senses were passed unnoticed. The little mound was as he had left it. Carefully he plucked away the brush and leaves and earth and uncovered his soul; but alas! alas! there was only a gray shriveled something which turned to ashes at his touch "And what shall it profit a man. . ."

—Selected.



## Testimonies.

Much good has come to me from the knowledge received in Christian Science, and I am to-day, a happy and contented woman. Christian Science came into my life when everything seemed dark. Almost without a moment's notice, my income was stopped and I did not know which way to look, but a Christian Scientist happened to come to the house, and I told her my troubles. She assured me that God was the only Employer and the only Paymaster and that He did take care of us. All I had to do, was to see this truth clearly. I grasped at this, as a drowning man at a straw. I was very obedient and kept declaring the truth almost constantly, and, in a day or two, my heart was bursting with gratitude to God for His many blessings. I found myself singing a little song that had been taught me when a child. The chorus ran something like this:—"He'll never forget to keep me; Though mother forget her own off-spring, He'll never forget to keep me," and, before the week was over, my supply began to be manifested, to me, in a most wonderful manner. For over a year, without having to leave my home, I was able to earn the living for the family and at the same time, take care of an invalid husband. And no good thing did we lack. That was six years ago, and whenever I think of that year, I think of it as one of the happiest of my life. We lived very close to God those days.

I did not come into Christian Science on account of any physical condition, although unconsciously, just through the reading of "Science and Health," slight physical ailments have been overcome. I also had great fear of lightning. The sound of falling lumber, which would just suggest lightning, was enough to send me into paroxysms of fear. Doctors said it was just nervousness, but one was honest enough to confess that he was afraid of it himself. When I heard that, I gave up all hope of ever being cured of that awful fear, but after being in Science a short while, I noticed that all fear had passed away. If Science had never done anything more than this, it was enough to make me extremely grateful.

I have made many demonstrations in Science, but one stands out particularly clear. I came home one night and found my youngest child, a little boy at that time nearly nine years of age, quite ill with fever. I immediately denied the claim, knowing that the child could not be sick,—that he lived and moved and has his being in the infinite Mind, in which there was no such thing as sin, sickness or death. However, the child kept getting steadily worse, but I kept on declaring the Truth—dozing for a few minutes and then awakening, until about three o'clock the next morning,—and by that time, he had become delirious and was rolling and tossing

from one side of the bed to the other. And the thought came,—“What if Christian Science fails?” but immediately came the other thought,—“There is no failure in Christian Science. There may be seeming failures, but in reality, there are no failures in Christian Science. To begin with, it's an uneven fight—we have Something against nothing.” Words cannot express the spiritual uplift I experienced during the next few minutes, as I clung steadfastly to that truth. I reached over and felt the child, and he was moist. The fever was gone. The delirium had ceased. My boy was well. I immediately gave thanks to God and went to sleep and slept straight on until the next morning about 7 o'clock, and the child was up and gave every evidence of being in perfect health.

Simply to call ourselves Christian Scientists is not enough. To be real students of Christian Science we should constantly endeavor to have the same Mind in us that was also in Christ Jesus.

Jesus said:—"If ye *abide* in me and my words *abide* in you, ye shall ask what ye will and it shall be done unto you," and Mrs. Eddy says the same thing, but in different words: "Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease and death cannot enter them."

I am exceedingly grateful for all the good that has come to me though the study of Christian Science.

V. T.

## What is Success?

This great law rules all the wild design: that success while society is guided by laws of competition) *signifies always so much victory over your neighbour* as to obtain the direction of his work, and to take the profits of it. *This is the real source of all great riches.* No man can become largely rich by his personal toil. The work of *his own* hands, wisely directed, will indeed always maintain himself and his family, and make fitting provision for his age. *But it is only by the discovery of some method of taxing the labour of others that he can become opulent.* Every increase of his capital enables him to extend this taxation more widely; that is to invest larger funds in the maintenance of labourers,—to direct, accordingly, vaster and yet vaster masses of labour, and to appropriate its profits.

John Ruskin: "Munera Pulveris," Chap. VI; Mastership, Sec. 139.

### WHAT IS IDOLATRY?

Few passages of the book [Ruskin here refers to the Bible] which at least some part of the nations at present most advanced in civilization accept as an expression of final truth, have been more distorted than those bearing on Idolatry. For the idolatry there

denounced is neither sculpture, nor veneration of sculpture. It is simply the substitution of an "Eidolon," phantasm, or imagination of Good, for that which is real and enduring; from the highest Living Good, which gives life, to the lowest material good which ministers to it. The Creator, and the things created, which he is said to have "seen good" in creating, are in this their eternal goodness appointed always to be "worshipped,"—that is, to have goodness and worth ascribed to them from the heart; and the sweep and range of idolatry extend to the rejection of any or all of these, "calling evil good, and good evil,—putting bitter for sweet, and sweet for bitter." For in that rejection and substitution we betray the first of all Loyalties, to the fixed Law of life, and with resolute opposite loyalty serve our own imagination of good, which is the law, not of the House, but of the Grave (otherwise called the law of "mark missing," which we translate "law of Sin"); these "two masters," between whose services we have to choose, being otherwise distinguished as God and Mammon, which Mammon, though we narrowly take it as the power of money only, is in truth the great evil Spirit of false and fond desire, or "Covetousness, which is Idolatry." So that Iconoclasm—*Image-breaking* is easy; but an idol cannot be broken—it must be forsaken; and this is not so easy, either to do, or persuade to doing. For men may readily be convinced of the weakness of an image; but not of the emptiness of an imagination.

John Ruskin: "Munera Pulveris": Appendix II.

#### THE BEATITUDE OF POVERTY.

We must find out how far poverty and riches are good or bad for people, and what is the difference between being miserably poor—so as, perhaps, to be driven to crime, or to pass life in suffering—and being blessedly poor, in the sense meant in the Sermon on the Mount. For I suppose the people who believe that sermon, do not think (if they ever honestly ask themselves what they do think), either that Luke vi, 24, is a merely poetical exclamation, or that the Beatitude of Poverty has yet been attained in St. Martin's Lane and other back streets of London—[Or, as Ruskin might have added, the slums of New York or anywhere else.]

John Ruskin: "Munera Pulveris": Note to Chap. II; Sec. 56.

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"Let the word have free course and be glorified. .... Truth cannot be stereotyped; it unfoldeth forever." "No and Yes," page 45.

### There Is No Matter.

The statement of the fundamental truth that "all is Mind," is the foundation of that teaching which, as set forth in "Science and Health," has become known to humanity as Christian Science. Mortals have been so accustomed to making a reality of theological labels, that for one to call oneself a Methodist, Baptist, Episcopalian or Presbyterian, has been considered almost as essential to defining one's position religiously, as to do so politically, by claiming affiliation with some political party. Human beings have spent much of the little leisure time left them after discharging the more or less irksome duties imposed upon them by the material belief of supporting existence by material drudgery, in babbling about their sectarian differences, or preferences, in theology and politics, rather than in probing to the very heart and mind of all things in the manner taught by Jesus, the Wayshower. Jesus founded no material church, nor did he split hairs over theologi-

cal differences. His sole creed was the Fatherhood of God and the brotherhood of man. His religion was the love of God and man.

Christian Science is often spoken of by well-meaning but narrow-minded sectarian Christians in the same sense as they talk of their own sects, as if it were a new cult invented by Mary Baker Eddy, and in maudlin ignorance they babble about the old-time religion being good enough for them, when, as a simple matter of fact, their theological patchwork quilt, no matter what label it may bear, has no more definite relation to the teaching of Jesus, as to the Fatherhood of God, than has political *camouflage* with the love of man. It should be distinctly understood that the author of "Science and Health" was a defender and interpreter of the "old religion," as against the distorted versions of it put forth in the form of sectarian teaching by various creeds, which had so completely distorted the original message, as to render it almost unrecognizable; and they then had the audacity to proclaim themselves exponents of the "old time religion" which is good enough for them, whereas the divine Teacher would stand aghast at their travesty of His teaching.

Max Nordau, two decades ago, wrote a book which created somewhat of a sensation on account of its supposed iconoclasm, under the title of "The Conventional Lies of our Civilization," and while his thought was materialistic in its mode of expression, yet there was much of truth in his analysis of the theological lie and the political lie. The great danger always lurking in such destructive criticism is that in throwing away or destroying the envelope the message may be also discarded, and only love made manifest can brood over the chaos of mortal thought and out of the void bring to form and life the truth in its naked simplicity which is sufficient to save mankind. To rescue and restore to humans the idealistic gospel of Jesus, which had been "in the common mass of matter lost" was the heaven-born mission of "Science and Health," which is rightly called "Key to the Scriptures," as it opens to our spiritual understanding a knowledge of the

Spirit which giveth life, and eliminates the letter which killeth.

We are all supposed to know what is meant by the word "Christian," even if so-called Christian nations ignore its significance, and we all should know that "Science" as Professor Huxley pointed out, is simply "exact knowledge;" so Christian Science means exact knowledge of the Christ teaching about God as the Father of man, the real spiritual man, not the "counterfeit presentment." Jesus stripped away the husk, and gave us the innermost essence, teaching continually the Kingdom of God is within you, and that our Heavenly Father, omnipotent, omnipresent Mind, is not to be worshipped in temples made with hands but "in spirit and in Truth." Our spiritual re-birth begins with a recognition of that teaching, and a clear realization that spirit cannot be held in the grasp of matter.

In that admirable and closely reasoned little volume, "Unity of Good and Unreality of Evil," by Mary Baker Eddy (first edition, Boston, 1888) under the caption: "THERE IS NO MATTER," it is clearly stated: "If God is Spirit, and God is All, surely there can be no matter; for the divine All must be Spirit. . . . evil does not obtain in Spirit, God; and that God or Good, is Spirit alone. . . . Spirit is the only Creator, and man and the universe are his spiritual concepts. By matter is commonly meant mind—not the highest Mind, but a false form of mind. This so-called mind and matter cannot be separated in origin and action. What is this mind? It is not the Mind of Spirit; for spiritualization of thought destroys all sense of matter as Substance, Life or Intelligence, and enthrones GOD in the eternal qualities of His Being."

Much confusion of thought would be avoided by many well-meaning persons who believe themselves to be mental scientists, if they would earnestly endeavor to discriminate between the mortal sense of mind and what is spiritually discerned as Mind. The mortal concept of existence has to be purged and purified even if expressed in terms of the mental, before it approximates to an understanding of the divine Mind. Mortal mind masquerading in the cast-off clothing of ecclesiastical beliefs is imprisoned as it were in a strait-jacket of its own making, and if spiritual freedom is to be attained, these limitations must be utterly abandoned. "Let us lay aside every weight" in the form of self-imposed matter beliefs, knowing that it is only as we have that mind in us which was also in Christ Jesus that we will "attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike God."

No other writer has emphasized so clearly as the interpreter of Christian Science the essential difference between material concepts held mentally in consciousness, and that spiritual transfiguration of thought that lifts

the human up to the divine. With better mental understanding of the statement "There is no matter, all is Mind," comes the imperative necessity for knowing spiritually that the only real Mind is that which is spelt with a capital M to denote that it is Divine Reality, mortal mind being a counterfeit, a cheat, simulating reality, "the sum total of material beliefs."

The liberated thought which is attracted to Christian Science for material reasons, paradoxical as it may appear, is frequently encountered. The loaves and fishes attract it as of yore, and it pats itself approvingly as having a line on something worth while. But "ye cannot serve God and Mammon" is as true to-day as when spoken nineteen centuries ago, and those who are looking to Christian Science merely as a means of becoming "healthy, wealthy and wise" in the worldly sense, are still slaves to the material, no matter what their vocabulary may be, for "where your treasure is, there will your heart be also." Mystical as may seem the statement and unattractive to the materially-minded, yet true it is, that "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding. . . . This understanding casts out error and heals the sick." The mental slavery of material beliefs disappears as man listens to the divine words of the blessed Master, whose meaning is illumined by the teaching of Christian Science in which the old religion and the new are found to be the same Christ teaching. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

STEPHEN H. ALISON.

### *Shouting Together.*

"And it came to pass, when the people. . . . shouted with a great shout, that the wall fell down. . . . and they took the city [Jericho]—Joshua, 6:21.

While the necessity for "heatless Mondays" seemed to be saying to our country "Awake thou that sleepest," the weatherman in New Orleans had begun putting in the papers, news he was getting of a "severe cold wave coming; freeze to the coast," for Louisiana and this was predicted to reach here by the Sunday night just preceding a "heatless Monday," or at latest on the Monday itself. In a semi-tropical climate like this it is easy for even "a wayfaring man, though a fool" to understand the scientific definition of excessive cold as "cruelty"—whatever would inflict it.

A few Scientists, when they came to the reading-room, spoke of the threatening freeze-out as "another reprisal"—it was shortly after another word of truth had been uttered (a message from the President). We realized that divine Love could not purpose such a thing, and hitherto had the Lord

helped us—not many more in number than had stopped the hosts of Sennacherib when once before

“The Assyrian came down like the wolf on the fold.

And the might of the Gentile, unsmeared by the sword,  
Hath melted like snow in the glance of the Lord.”

At the Sunday morning meeting, next day, the writer spoke of the practice of Scientists to watch the newspapers in order to see what phases of error were being most generally believed, or were threatening for whom and what we loved, so that our handling it as one, our “shouting together” in one thought and feeling of the opposite truth which would efface it—might be the more effectual—as of old the Children of Israel had found it to be. When the bitter cold was mentioned as impending for that night and Monday—according to the morning paper—and then, how God ordains no penalty for doing good; where our warmth and comfort came from, with “every good and perfect gift,” and “He gives nothing to take away”; nor was there cruelty in omnipotent Love; no hatred directed at America anyhow for *Who* rules the German people? and our purpose being right Omnipotence is with it. If God be for us, who can be against us, and “Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.” The workers in Science, who were listening and realizing the same word of truth, gave me a sense I shall always be grateful for—the meaning of working together with God. We had heard “the still small voice” Elijah heard, and this time we knew we were surrounded by the warmth of divine Love where cold—cruelty—could not penetrate; and Monday was so balmy no one wanted any fuel.

In watching the news these days to see how their shouting together can be made of the widest service, our readers are noting the need which the child-like and idealistic Russian people have for help. In giving it, we need first to see how very close are their ideals and convictions to ours, so that we can know that we are not separated from them, since thought and feeling alone determine our whereabouts—“every man in his own order.” Then we can know that with their right purpose and idea of social democracy is an activity of good coming direct from the action of God, making and keeping all men brothers, and hence inspired and sustained by Omnipotence itself; and if God be for them, who can be against them? The specific shape assumed by error is the aggressive mental and audible suggestion deliberately sent out *en masse* to intimidate “the king of the mental realm . . . moral courage,” and to confuse the issue. We face the same enemy

in the threatened “big spring drive” for “the enemy” of the earthly representatives of the divine realities—freedom, justice, equality—is the hypnotic, collective false picturing with intent to deceive, liberated mortal thought and human will—the perversion of Science, “the ape of God.” We can prove it cannot separate the Russian people from our own, despite its million lies, as their kinship is in the very nature of things, for they have the same aspirations and sacrifice for the same ends of existence.

In meeting that collective counterfeit of the activities of good, we help most when we work and pray till our consciousness is clear that there is but one Mind, infinite omnipotent Good; no chemicalization or resistance, for Truth is irresistible, permanent and eternal; “the battle is not yours but God’s”; error of any kind cannot hide from the law of God, for His eye is in every place; because God never made a traitor nor a liar, and His action first eliminates and then destroys such beliefs.

In shouting together to destroy the sense of horror and regret, we need to know there is no such thing as mortal memory, for our Mind knows only good; is of too pure eyes to behold evil and cannot look on iniquity, though all-seeing and all-knowing, in Whom “nothing that lives ever dies,” and no partings are for love, since its Soul and its source is infinite for God is Love.

ALICE BOYD.

### “Creation.”

There never has been a time since Christian Science was given to us when there existed the necessity *as there does now*, to study the works of its founder, Mary Baker Eddy. This is because, while the revelation was new, there were fewer personal opinions on the subject; fewer commentaries. Not for anything would I suggest confining oneself to the original writings, nor am I that type of Christian Scientist who will not read any Science literature not published by the Christian Science Publishing Society. To those of us who read both what is known as “authorized” and “unauthorized” literature, there can be little doubt of some of the incorrect and misleading statements of the “authorized” publications. And, in saying this, I desire to add that not all of the “unauthorized” statements are necessarily correct. So it is for this reason I am sending forth a message to Christian Scientists to be prayerfully careful of what Science statements they accept as authority if they intend to continue accepting “Science and Health” as the text book.

Of course, if one feels he has found something greater, then that is another matter, and such a one does not come under the mission of my message. I am writing for those who know that, whatever may be additionally

revealed, "Science and Health" contains the correct statement of what has been already revealed.

At one time, some years ago, I think it was in 1886 or 1888, there was a departure from the orthodox Christian Science church. This sort of departure has again taken place. What similarity there is between the human reasons, does not matter. There may be none. But those of us who have taken the step out of organization now do not want to fall into the error that these former students did. And there is far less necessity for it since we have non-organization writers, speakers and papers whose teaching can be *demonstrated*.

I have given what is known as "New Thought" a very careful study for the past year. I was fortunate enough to find an old copy of a magazine published by the former Christian Scientists directly after leaving the Church, and in this magazine are the names and addresses of many of the present-day New Thought leaders, and they then advertised themselves as Christian Science practitioners. So it has afforded me considerable satisfaction (were it not tinged with regret) to find just where and when the teaching became perverted.

In justice to my New Thought friends I want to say that I have found them kind and loving and, in the spirit, many times nearer Truth than some of the Christian Scientists who have adhered more closely to the letter. If I could, I would like to send my message to the Scientists and omit speaking of New Thought lest I wound the tender hearts that have given me so much love. But, as Mrs. Eddy says in one of her published articles, it is impossible to teach Life without mentioning the word "death," and so it is impossible for me to refer to correct Christian Science without referring to its perversion.

I am going to take it for granted that the first mistake made by some of my Christian Science friends is probably the one that was made by the early independents. And this mistake is made by some who still retain church membership for "professional" reasons, but who are independent in thought and who are giving considerable time to outside literature.

Universal human consciousness no longer staggers at the idea of so-called "things" being externalized thought. It has gotten over this shock. But it has not yet fully received the important fact of metaphysics, that to mentalize a thing does not make it spiritual or put it into the realm of divine Mind (reality). A very dear woman in the Christian Science practice lately referred me to Mrs. Eddy's statement in "Miscellaneous Writings" (p. 26), that "all is Mind and its infinite manifestations from the rolling of worlds to a potato patch." She felt that if a potato patch was a manifestation of divine Mind that certainly a table and other like

objects must be. She was then treating a patient for "supply" and advising the patient to see a full pocket book!

This must have been the "first mistake" of those others who "came out and were separate" from organization for that is practically the trend of New Thought teaching. New Thought has gotten a little deeper in the obscurity, however, as they do not teach the "all is consciousness" which this woman admitted. They have lost or given up the philosophy of Christian Science in their admitting an objective universe as a thing-in-itself.

On the opposite page in "Miscellaneous Writings," the question is asked: "Is a stone spiritual?" Any one reading Mrs. Eddy's answer to this question would realize that she had not been thinking of the same kind of "potato patch" that we are when we speak of one. It should be borne in mind that Mrs. Eddy was so accustomed to thinking in terms of spiritual consciousness, divine Mind, that she could not be holding in thought the same phenomena the physical senses testify to, even when she used the physical terms. For some months I myself fell into this metaphysical obscurity as I became possessed of one of the early editions of "Science and Health" in which Mrs. Eddy capitalized somewhat differently. Her meaning was perfectly clear to herself; in fact, that was the trouble, it was so clear to herself that she did not *then* see the necessity of finding a mode of capitalization which, by its use, would convey the ideas so that there could not arise the misapprehension as to her meaning that does arise in the materially-minded person.

In speaking of the "stone", Mrs. Eddy says that if we take away the mortal sense of substance the stone would disappear, only to reappear in the spiritual sense thereof. And this is what would happen, what is going to happen, when we lose our material sense of all things. Not only the stone, and the potato patch, but everything with which we have to do at this stage of our progress will disappear only to reappear in the spiritual sense. We are not going to exist without bodies, things, or a universe. But what the exact nature of spiritual phenomena will be, remains for the spiritual sense to divulge.

In a former article published in THE CHRISTIAN SCIENTIST I called attention to page 572, "Science and Health," beginning at line 19, in which Mrs. Eddy gives a scientifically metaphysical account of St. John's vision of the "new heaven and the new earth." The substance of the matter is summed up in this: "What the human mind terms matter and spirit indicates states and stages of consciousness." It seems perfectly clear that we cannot intelligently view the external concepts of this present state of consciousness and call them spiritual.

There is the other extreme, that of the be-

ginner who, with one sweeping statement, would annihilate everything, only to find himself hanging in empty space, feeling totally alone. It is one thing to realize that divine ideas alone are real (in the absolute sense) and quite another thing to bring them into manifestation. And until they are brought into manifestation, we must make the best of what has appeared; for were it not for the divine ideas, there could be no appearance of even the counterfeits.

It is an old and rather worn illustration but one which is very good, that there would never have been a counterfeit dollar had not a genuine dollar first existed. But there is no authority for saying that there are the exact number of genuine dollars that are counterfeited, as there may be fewer or more. And so it is going beyond reasonable metaphysical premises to point to a table, as a dear friend of mine recently did, and say that right where that material table seemed to be was a spiritual table and, moreover, right where the cup of tea was which she was drinking was a spiritual cup of tea, and by thinking only of the spiritual cup of tea, she would drink it and be unharmed. (She had been under the claim of indigestion which did not permit her to drink tea.)

Such erroneous conclusions would be avoided if more stress were laid upon the fact of everything in consciousness, in the form of pictures rather than objective things. Admitting this, it is easy to turn the student from viewing the pictures and mistaking them for divine realities for he knows he has not yet grown to his full stature—realized that he has none but the Christ-mind. To view anything (even the “new heavens and the new earth” could we rise to St. John’s consciousness), as an objective universe, is to make oneself liable to the errors to which I have been referring. It is only by mentally translating what seems objective to its original place, in consciousness, that our reason aids us in denying the validity and authority of anything (even what appears as beautiful), which is not of a permanent nature.

The Swami Vivekananda in his lecture called “The Atman,” says:

“The word which is ‘creation’ in your language is, in Sanskrit, exactly ‘projection.’ What we mean by creation is projection of that which already existed.”

Christian Science differs in many points from the Hindu teaching while possessing some of its vital and beautiful truths. Mrs. Eddy herself recognized the similarity for she quotes from the East Indian bible in her 1886 and 1890 editions of “Science and Health.” Because of its differences, however, she thought best to omit these references in her later editions. Now, one of the differences is that Christian Science does not admit that anything could have existed in divine Mind to be projected which is not perfect, and prefers to admit that we humans

are under an illusion rather than attribute to a perfect God the projected images which we see as a material world and bodies.

But Christian Science maintains there is a projection, or creation, and it is constituted wholly of ideas. This projection, creation, or externalization, is not, however, the appearance we see about us for these are our own projections. It is still a matter of speculation what produced the illusionary concepts of ideas and I have wondered if possibly it might not have come about through viewing the divine projections as man’s own creation; or through becoming mesmerized into thinking them “things in themselves” instead of the shadows or symbols of things (thoughts). The first confusion was, no doubt, individual and became collective as it added lie upon lie to itself. And as it was once individual before becoming collective, so must its dissolution be individual before it is collective (universal). Jesus Christ began this work of material dissolution and we who have Christian Science and hold rigidly to its Absolute teachings, are co-workers with the Master Jesus in his work. Some day we shall know Him (the universe and ourselves) as He is, and we shall be satisfied.

(MRS.) FLORA STEWART MCGRAW, C. S.

## Letters From Experienced Scientists.

A———, OREGON, Feb. 12, 1918.

Dear Friends:—

I have fallen in with two copies of “Active Service,” and in one of them I see your magazine “THE CHRISTIAN SCIENTIST” noted.

Now, I take it that you are “unauthorized.” And yet, that you are true to the scientific Principle. If that be the case, I feel that you and I are “near relations.” It is this way with me: I was a charter member when our little Society was formed, and grew up with them. As I had had some experience in the things of the Spirit, and it’s revelations, I was able to help along the “little ones,” the beginners. But I was practising before we laid off our baby-clothes, as a gathering. I was called by the membership at large, the most spiritually-minded one among them, and as having the clearest scientific understanding. I do not say this boastfully. I do not say it at all. They said it. And still, acting on orders from higher up—such orders as are sent to all of the branch churches—the members felt it their duty to drop my name from the membership roll, because I would not any where near agree to read nothing but what the board authorizes, or sanctions.

They feared the effect upon the minds of members, as well as upon public opinion, and asked me if I would not ask them to drop my name, and let the matter pass as



quietly as possible, to avoid comment. I replied that I did not want to go out, and if they wanted me out they would have to put me out. I also asked for a hearing, and the Spirit gave me words with which to answer. I knew that they believed what I said and knew it to be of the Spirit. It was hard for them, for we had all been dearly associated together; but I could not relinquish my convictions, for mortal mind's rules—besides, the Spirit had revealed to me the right and the wrong of the matter, in the Scriptures and otherwise. I told them that this country was based on Free Speech and Free Press, and that the Divine had prospered it upon that basis, and that when we muzzle man's mentality, we have made him a slave physically. Of the Divine, Man is free born, and is not in bondage to any mortal, or mortals.

Nevertheless, there is no one to blame, no one to condemn. As "all things work together for good," and I was shown beforehand what my work was to be. It is to stand out in the wide open and assist in bringing all into one fold, the fold of Spirit.

Now I am writing too long a letter, and in order to find out what your ground and purpose is, I inclose stamps for sample copies of your magazine. Any information that you can give me as to independent bodies or associations of Christian Scientists, I will greatly appreciate.

I am respectfully, yours in Christ Truth,  
(Mrs.) J—— C——.

P. S.—I have a dear good husband who is fully with me in all these things, and, as we see its now, neither one of us would ever "join" an "organization" again, believing that the Father does not fence some of His children within four walls, shutting the rest out. If there is no evil, why fence, and why call other workers in the world "evil?" "Other sheep I have which are not of this fold: them also I must bring, and there shall be one fold," the fold of the Spirit, Love.

J. C.

## "New Thought" Scientifically Reviewed.

A bulletin of the Third Annual Congress of the International New Thought Alliance, held at St. Louis, America, in 1917, has just reached us, says our London contemporary *Active Service*, the January 26th number of which is just to hand as we go to press.

It reads as follows:

1. "We affirm the freedom of each soul as to choice and to belief, and would not, by the adoption of any declaration of principles, limit such freedom. The essence of the New Thought is Truth, and each individual must be loyal to the Truth he sees. The windows of his soul must be kept open at each moment for the higher light, and his mind must be always hospitable to each new inspiration.

2. "We affirm the Good. This is supreme, universal and everlasting. Man is made in the image of the Good, and evil and pain are but the tests and correctives that appear when his thought does not reflect the full glory of his image.

3. "We affirm health, which is man's divine inheritance. Man's body is his holy temple. Every function of it, every cell of it, is intelligent, and is shaped, ruled, repaired and controlled by mind. He whose body is full of light is full of health. Spiritual healing has existed among all races in all times. It has now become a part of the higher science and art of living the life more abundant.

4. "We affirm the divine supply. He who serves God and man in the full understanding of the law of compensation shall not lack. Within us are unused resources of energy and power. He who lives with his whole being, and thus expresses fullness, shall reap fullness in return. He who gives himself, he who knows, and acts in his highest knowledge, he who trusts in the divine return, has learned the law of success.

5. "We affirm the teaching of Christ that the Kingdom of Heaven is within us, that we are one with the Father, that we should judge not, that we should love one another, that we should heal the sick, that we should return good for evil, that we should minister to others, and that we should be perfect even as our Father in Heaven is perfect. These are not only ideals, but practical, everyday working principles.

6. "We affirm the new thought of God as Universal Love, Life, Truth and Joy, in whom we live, move and have our being, and by whom we are held together; that His mind is our mind now, that realizing our oneness with Him means love, truth, peace, health and plenty, not only in our own lives, but in the giving out of these fruits of the Spirit to others.

7. "We affirm these things, not as a profession, but practice, not on one day of the week, but in every hour and minute of the day, sleeping and waking, not in the ministry of a few, but in a service that includes the democracy of all, not in words alone, but in the innermost thoughts of the heart expressed in living the life. "By their fruits ye shall know them."

8. "We affirm Heaven here and now, the life everlasting that becomes conscious immortality, the communion of mind with mind throughout the universe of thought, the nothingness of all error and negation, including death, the variety in unity that produces the individual expressions of the One-Life, and the quickened realization of the indwelling God in each soul that is making a new heaven and a new earth."

This statement has been partly drawn up by people who think that within the material man are "unused resources of energy and

power." At the same time one can trace in the formation of these declarations the hand of those who are on a spiritual basis. No. 8 is partly one and partly the other. The latter part appears to have been drawn up by someone who thinks that the new heaven and the new earth have to be created, instead of being here now, and that we create them by affirming their existence.

Dealing seriatim with them, with No. 1 we quite agree; it is excellent. With No. 2 we do not agree, because the material man is not made in the image of God, nor can his thought "reflect the full glory of this image." The material man is always more or less bad, until matter disappears entirely, and gradually one sees more and more "the full glory" of man, the spiritual man, made in the image and likeness of God. To this man there are no "tests" or "correctives."

With regard to No. 3, the spiritual body is the temple of the Holy Ghost. The reason for this is that the Holy Ghost is the action of God on man that makes man what he is. The body of the spiritual man is the body of thought, of which he consists. That is to say, the spiritual man consists of all the ideas that have ever come to him, in addition to his Christ consciousness, or capacity to know any idea of God.

The passage of the ideas in Mind is God thinking; therefore man is God's thinking. The Holy Ghost is the action of God on man that makes man think of God, and therefore the body of thought, or ideas that circulate in Mind, are properly spoken of as the temple of the Holy Ghost.

The material man's body has to be got rid of as soon as possible, and, as matter disappears, so we see the real body more and more as it really is, because we see better the body of thought of which the spiritual man is composed.

"Every function of it, every cell" of the material body cannot be "intelligent" and is not "shaped" and "ruled . . . by mind." The real body is, and as we learn to think rightly, we see this real body more as it really is. We therefore can say, without much stretching a point, that the material body is "repaired and controlled by Mind." But this Mind is God. It is a pity, we think, not to use a capital for Mind, when by this is meant the real Mind, that is God.

No. 4. The only source of "energy and power" is God, who cannot be spoken of as in man—otherwise the greater would be contained in the less—nor are there any "unused resources of energy and power." On the contrary, God is always fully used; the spiritual man reflects the whole of Love, Life and Truth, etc.

The meaning of the last paragraph of No. 4 is not very clear. Several meanings may be attached to it, and we are not quite sure what is meant.

No. 5. The "we" that "should heal the

sick and should return good for evil" is the material man and never can be "*perfect even as your Father which is in heaven is perfect*" (Matt. 5: 48). The spiritual man is perfect and the material man has to appear as perfect as possible, and this he does through the realization of God, which he must make a "practical, everyday, working principle."

No. 6 is excellent, with one exception: God's mind is not our mind, for our Mind is God. The mind of God is man. God thinks and acts by means of man, the spiritual man, who is God's consciousness or mind.

With No. 7 we quite agree. Nothing could be better.

With regard to No. 8, it is true that "Heaven is here and now," but "the life everlasting" does not *become* "conscious immortality," but is conscious immortality *now*. "The communion of mind with mind" evidently refers to an apparent belief that one human being communicates with another human being by means of the human mind, whereas all the thoughts that come to a mortal are thoughts coming to that person, not from another human being direct, but, it may inaccurately be said, from mortal mind. In other words, when you think a thought that apparently comes from somebody else, you are forming a human concept of the spiritual thoughts, God's thought, which are coming from the spiritual reality of the material being to your spiritual self, and you form a false or material concept of them.—*Active Service*.

## Testimonies.

Last Friday night after supper I was reading the Kimball book when I came to a passage about the perfect protection of God over His children. I found myself singing the hymn,

"Fear not, I am with thee, oh, be not dismayed,  
For I am thy God, I will still give thee aid;  
I'll strengthen thee, help thee, and cause thee to stand,  
Upheld by My gracious, omnipotent hand."

After the lights were out and I was lying awake realizing the truth, I heard one of the dogs whose voice I recognized making a peculiar noise as of fear or distress, and I knew that something was wrong. The claim I was meeting made it not easy to get up and walk about, so I went on realizing God's presence and complete protection until I fell asleep. The next morning my wife came in from the kitchen where she had gone very early, as we keep a dairy, and told me the lamp which had been left burning the night before had exploded, and burnt a hole in the kitchen table, and the flame had evidently gone all along the wall to the ceiling and caught the shelves the dishes were on; and then the fire had gone out of itself, doing but little harm,

There are swift hours in life—strong, rush-  
in hours,

That do the work of tempests in their  
might!

They shake down things that stood as rocks  
and towers

Unto th' undoubting mind; they pour in  
light

Where it but startles, like a burst of day  
For which the uprooting of an oak makes  
way;

They sweep the coloring mist from off our  
sight.

—*Felicia Hemans.*

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it is embraced in the author's own mental mood,  
and is therefore honest." "Retrospection and In-  
trospection," pages 75 and 76.

"Let the word have free course and be glorified.  
....Truth cannot be stereotyped; it unfoldeth for-  
ever." "No and Yes," page 45.

## A Discussion of Sex and Science.

By Stephen H. Allison and Rev. Glenn  
A. Kratzer.

NEW ORLEANS, LA., April 11, 1918.

Dear Mr. Kratzer:

I was extremely glad to receive your good  
letter of April 5th, and read with very much  
interest the letter you enclosed for publica-  
tion which will be given a good position in  
the forthcoming May issue of THE CHRISTIAN  
SCIENTIST. The summary you give of my  
viewpoint on the subject in the third para-  
graph of your letter is eminently fair and  
accurately states that view in the simplest  
language, and I am perfectly willing to ac-  
cept it as mine as contrasted with the view

of Mrs. Kratzer so ably presented by you.

I do hold that, "in the absolute realm [if by  
that is meant the realm of the real, for the  
word 'absolute' has so many awkward philo-  
sophical implications that it should not be  
used except with caution,] there is a separate  
spiritual individuality corresponding to each  
human being who has ever appeared or ever  
will appear in the earth sense, and that the  
process of working out our salvation con-  
sists in putting off our present material sense,  
in order that each may put on an eternally  
spiritual, but eternally separate, heavenly  
sense." If this view be true, and I believe it  
is, it would follow that some of the "main  
lines of distinction between persons on the  
human plane would be found to appertain to  
the spiritual realities" which human beings  
now counterfeit in part. Therefore, "since the  
most fundamental line of separation between  
human beings is that of sex, this distinction  
would naturally persist in experience for-  
ever."

I will say, however, in reference to the first  
paragraph of your letter that I had not in-  
tended to discuss the mortal mind concept of  
marriage at all, and in the excerpts given  
from Mrs. Kratzer's book merely quoted what  
she had to say on the subject without com-  
ment. I did not intend to infer that Mrs.  
Kratzer had any intention of "laying down  
any set rule as to marriage or abstinence  
from it as the next step in progress for any  
human being." I am perfectly willing, as  
presumably Mrs. Kratzer is also, to leave  
such merely conventional and limited human  
viewpoints to the discussion of newspaper  
writers of the "Dorothy Dix" and "Beatrice  
Fairfax" order, who expatiate on such  
themes for the entertainment if not the edifi-  
cation of their particular clientele.

You are perfectly correct in saying that  
the line of cleavage between the teaching of  
Mrs. Kratzer as set forth in "Individual Com-  
pleteness" as also in her novel entitled "Com-  
plete in Him," really "lies in a differing sense  
of what is the absolute [divinely real] state  
of man's being." That this is the case was,  
I thought, made sufficiently clear in the por-  
tion of my article wherein the two contrasting  
views were presented, and in connection with

the publication of your letter in which you recapitulate Mrs. Kratzer's position, I now reproduce it so that the issue may be made perfectly plain. It should be here stated, that the word "marriage" as used in the Scriptures and by thinkers and poets has a profound meaning far different from the merely material and conventional one, which latter sense, as already intimated, is hardly worth discussion in such a connection.

While agreeing entirely with Mrs. Eddy in rejecting utterly the limited mortal concept predicated on material beliefs, and holding with Dr. William H. Holcombe, a well-known Swedenborgian author "*that the common conception of marriage is altogether external, sensuous and unspiritual,*" yet the present writer is also impelled to agree with Dr. Holcombe that "the sexuality of man and woman consists really in the sexual differences between their souls. Sex, therefore, is spiritual. If spiritual, it is eternal." This is obviously not the same conclusion as that reached in "Individual Completeness" which in the reactionary endeavor to correct the limited viewpoint held by the unregenerate human mind, seems desirous of eliminating sex entirely from the scheme of things thereby making a material reality of it even by negation, instead of perceiving its eternal meaning and while rejecting the counterfeit, *transforming and spiritualizing our thought of it, so that all that is real of woman as well as all that is real of man, the one as manifesting the love and the other the wisdom of God,* may be clearly discerned.

Once again, so that there may be no mistake let it be clearly understood that the question of marriage in no wise enters into the question of the ultimate meaning of sex. What the present writer contends is that man will be eternally man and woman will be eternally woman throughout all the aeons yet to be, irrespective of the particular relations they may bear to each other, or under what conditions they may associate. To deny this would be to deny the existence of either man or woman as individual ideas of God persisting as such to all eternity although divested of the material sense limitations which now encumber them. "*Regeneration, resurrection, marriage and heaven, are in their spiritual sense synonymous terms.*" The earthly sense of these things is but the counterfeit, but a counterfeit dollar pre-supposes a genuine, and in a wild endeavor to compass absolute truth it will not do for us to become so transcendental that there would be nothing left to live, love, hope or pray for.

We cannot draw a diagram of love, nor can we express the affections in terms of the multiplication table. It may be true that two times two are four, but I am not going to bubble over with enthusiasm nor shout hurrah because that is so. There are certain fundamental characteristics of ourselves that we cannot get rid of on penalty of

our extinction. In an effort to satisfy the affectional aspirations of humanity the Positivists deified Humanity itself. Translating matter into mind does not involve a nihilistic negation of our fundamental aspirations. If it means anything at all, it means the fulfillment of them in a greater measure than our limited material sense can afford us any conception of. It is recorded that Jesus loved Martha and that he wept over Lazarus, and his heart yearned over that Jerusalem which killed the prophets, as his message of love has since thrilled all mankind. He did not seek to make a desert of our noblest aspirations but to lead them to God. We cannot offer our brothers and sisters abstract subtleties clothed in abstruse philosophical language to appease their heart hunger. Every human being who is normal is responsive to affection, and "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "What man is there of you, whom if his son ask bread, will give him a stone?" It may be asked, what has all this to do with the question of the immortal meaning of sex? The answer is that if the affectional inspiration which woman gives to man, and the satisfaction of the maternal sense which finds expression in the love of woman for man as manifested on this plane of belief does not have an eternal meaning despite the perversions of it which seem to exist to material sense, then we would be placed in the position of making a veritable desert of our fondest ideals and erecting a tombstone in the midst thereof to commemorate that which seemed something and yet was nothing.

I cannot see what possible "advantage" is to be derived from "every human being knowing [assuming that they could know anything absolutely] that, in the absolute, male and female are not separate persons, individualities or identities, but are manifestations of eternal Mind, united in one man." I can understand what is meant by the solidarity of mankind, embracing all human beings male and female, I can understand that in God we all live and move and have our being, as separate individual ideas of God, male and female. I can understand that God is the All-Mind, manifested to us through his infinite ideas male and female, and as a monistic-idealist I can understand that all is Infinite Mind and its infinite manifestation, but to paraphrase Matthew Arnold's language somewhat, what is this magnified non-natural metaphysical One Man? Man is neither flag nor chalk mark nor a mathematical symbol, he or she is a divine idea of God existing in Mind, but each is only one idea eternally existent and God is the totality of all ideas which are resident forever in the Divine Mind.

STEPHEN H. ALISON.

[Since writing the foregoing letter, I have found quite a number of passages in "Science and Health" which indicate very clearly that Mary Baker Eddy taught and believed that

"infinite space is peopled with God's ideas, reflecting Him in *countless spiritual forms*." S. & H., p. 503:15-16. Mrs. Eddy also declared that "God forms and peoples the universe." S. & H., p. 509, lines 16-17, and that "*Man and woman as co-existent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God.*" S. & H., p. 516, lines 21-23. Even more explicit is the statement that "Man is the family name for all ideas,—*the sons and daughters of God.*" S. & H., p. 515: lines 21-22. "Hence the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in *countless spiritual forms*." S. & H., p. 503, lines 15-16. "The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal." S. & H., p. 70:12-13.

Numerous other passages have been collected, but these adduced will suffice to show that the "absolute man"—or "one man" viewpoint is not supported by "Science and Health" as no passages equally strong can be found in accordance with it. The present writer respectfully submits that in the language of metaphysics or of philosophy, "absoluteness" can be predicated of God only, for "God is All-in-all."]

STEPHEN H. ALISON.

CHICAGO ILL., April 5, 1918.

Dear Mr. Alison:

Mrs. Kratzer and I were naturally very much interested in your editorial review of the book "Individual Completeness." We appreciate your kindly and broadminded attitude notwithstanding your convictions compelled you to dissent from the main conclusion set forth by the author. Open-minded discussion, carried on in a spirit of love, is the quickest road by which humanity may arrive at the truth.

We feel that, on one important point, you have misapprehended Mrs. Kratzer's teaching. She has had no intention of laying down any set rule as to marriage or abstinence from it as the next step in progress for any human being. The line of cleavage between her teaching and your point of view evidently lies in a differing sense of what is the absolute state of man's being.

It seems clear that you hold that, in the absolute realm, there is a separate spiritual individuality corresponding to each human being who has ever appeared or ever will appear in the earth sense, and that the process of working out our salvation consists in putting off our present material sense, in order that each may put on an eternally spiritual, but eternally separate, heavenly sense. If this view is true, then it would rather naturally follow that some of the main and deeper lines of distinction between persons on the human plane would be found to appertain to the spiritual realities which the present humans counterfeit in part. Since the most fundamental line of separation between

humans is that of sex, this distinction would naturally persist in experience forever, if your fundamental metaphysics is correct.

Mrs. Kratzer holds, and teaches in her book, that, in the absolute, there is only one man, "the full representation of Mind" (S. & H., 591: 6), and that all humans are varying symbols, each expressing in a more or less differing way, the one eternal man. Just as there are innumerable flags of many different sizes and textures, symbolizing the one United States, or, better still, just as there are or may be millions of sets of chalk marks, of widely varying sizes, colors and degrees of symmetry representing on the material plane the one mental fact that four plus four equals eight. This one mathematical fact is the only eternal truth back of all such symbols. If these symbols had the capacity to gradually put themselves off materially by gradually putting on the spiritual truth which they symbolize, when they had all made their demonstration completely, they would all have attained the one eternal metaphysical fact, which existed before they appeared as symbols, and which would go on in unchanged existence, after the symbols had disappeared.

"Individual Completeness" sets forth that the one eternal man manifests both Intelligence and Love, which manifestation constitutes "the male and female of God's creating." Thus, the book recognizes the eternal existence of the male and female, but holds that they are united in and as one man, instead of existing as two or more separate spiritual personalities. The fact is that gold is all yellow does not interfere with its being at the same time all malleable. Likewise, that the one man completely reflects divine Intelligence does not interfere with its complete coincident reflection of divine Love. Thus it is that the one man can be eternally and coincidentally both male and female, in the mental signification of those terms.

"Individual Completeness" teaches that, just as the rain drop or a prism analyzes white light into seven colors that appear very distinct from each other, and which naturally exist combined in and as one, so general mortal belief, "the god of this world," "to accommodate its finite sense of the divisibility of Soul and substance, seeks to divide the one Spirit into persons and souls" (S. & H., 280:13), and, in so doing, it also makes the male and female, which are joined together in God, appear to be put asunder in the human world. A paraphrase of a sentence in the marriage service might be useful teaching. What God hath joined together (the spiritual male and female in one man), let not mortal belief put asunder, and let not the human man, who would know the truth, regard them as being asunder in the realm of the real. Well has Mrs. Eddy declared at the bottom of page 249 of Science and Health: "Man is the reflection of Soul. He

is the direct opposite of material sensation, and there is but one Ego. We run into error when we divide Soul into souls, multiply Mind into minds and suppose error to be mind, then mind to be in matter and matter to be a lawgiver, unintelligence to act like intelligence, and mortality to be the matrix of immortality." The question as to whether in the absolute, man is one or many, is fully discussed in my book entitled "Spiritual Man."

Mrs. Kratzer holds that, if a man would climb a high mountain to the best advantage, it would be well for him to see the summit before he commenced to climb, and to keep it in view at all stages of the journey upward, though the actual journey might require many turnings and twistings, and some times proceeding along paths which might not seem, for the time being, to make toward the ascent. Likewise, she holds that it is to the advantage of every human being to know as soon as possible that, in the absolute, male and female are not separate persons, souls or so-called individualities or identities, but are manifestations of eternal Mind, united in one man, and that the quickest way for any human to work out his salvation and demonstrate his way to the absolute is to recognize this eternal fact, and begin to cultivate and develop within his human self a balance of right thought and right feeling, in quality and quantity, as quickly as possible. Whether any given human can best make the next step of progress in this direction by uniting in human marriage with one of the opposite sex, or by, "in single blessedness," turning all thought, in the effort for completeness, toward the one Mind as the perfect model, Mrs. Kratzer does not pretend to judge. Accordingly, her book is not a treatise upon the wisdom or unwisdom of marriage on the human plane, as your editorial would seem to indicate that it is. On the contrary, she believes that some people will make more rapid progress, for the present, by a well considered marriage, while others are at such a stage of growth that they are likely to go on faster toward the ultimate alone; and she believes that well ordered marriage is more to be preferred, for the present, for all people than a state of celibacy enforced merely by circumstances, leaving the individual to suppose himself or herself as having failed to complete the purpose of human life through lack of marriage. It is only when this is refrained from voluntarily through a clear perception of the absolute idea, and a desire to be free from all human entanglements that, in the given case, might hinder progress, that abstinence from marriage, if favorable opportunity presented itself, might be recommended as an application of the teaching of her book.

So Mrs. Kratzer's teaching is that, on the human plane, each one must determine for himself what he will do with regard to vari-

ous human institutions, and, in this, she exactly agrees with the teaching of the Bible and of Mrs. Eddy in "Science and Health"; and in her presentation that the absolute man is only one, and exists as the mental male and female united in that one, she believes that she is in accord with the teachings of these two great spiritual books which are recognized especially as guides by Christian Scientists, and that she is in accord, as well, with most of the sacred literature of all ages and races—the books that have endured the test of centuries as the spiritual instructors of the most enlightened branches of the human race.

(REV.) G. A. KRATZER.

### "Man" and "Body"

A contributor to THE CHRISTIAN SCIENTIST has compiled a few passages from the very scarce first edition (1875) of "Science and Health," and as these passages have a bibliographical interest to Scientists they are reproduced so that readers may compare them with the final edition of "Science and Health." It may be taken for granted that all Christian Scientists possess the text-book of Christian Science as it was finally revised by Mary Baker Eddy, but not all are fortunate enough to have access to the first edition of this epoch-making volume which commands a very high price from bibliophiles when it finds its way into the hands of bibliopoles.

In sending us these selections, our contributor says:

"In the first edition of 'Science and Health', Mrs. Eddy uses the word 'man' and 'body' interchangeably, and much (but not all) that now reads as 'man,' if it were read 'body' would make clearer sense, and it is just how it does read in many of the earlier editions."

Note all the following:

"That we are Spirit, and Spirit is God, is undeniably true." (Page 155.)

"Admitting error, produces it: but who or what is it that admits error? Not God, Spirit, for error is not the result of Intelligence; error is a self-admission, an admission of self-hood where man is not, and this is all there is to it; admitting a temptation is the only danger in it. To believe in the possibility of pleasurable sin, makes all that is sin." (Page 14.)

[The numbers hereafter refer to pages.]

"If we understood the Truth of being it would prove Principle and its idea, that is, Soul and body immortal; and instead of requiring laws of health that never yet made man immortal, to save life, we should be a law of Life and Truth to our own bodies, even that higher law of Soul that prevails over sense, and gives harmony and immortality to all its controls." (31.)

"The true relation of Soul and body is that of God to man; in other words, of Principle to its idea; these are inseparable; and



when the true idea, which is the immortal body, is perceptible, we shall have become acquainted with its Principle; 'therefore, acquaint now thyself with God.' (32)

"Jesus knew that the body is but a reflex shadow of immortal Soul, also that it is impossible to lose this, for, as the Scripture saith, 'it is the image of God'." (14)

"The image and likeness of God was lost sight of through belief ———," etc. (43)

"When the belief that we inhabit a body is destroyed, we shall live but our body will have no sensation." (46)

"To understand that 'I' is Intelligence, and this the one God, enables man to gain the immortality of Soul, and to destroy the errors of sense, and make the body harmonious and eternal, because it is governed by Spirit; but to believe ourselves nerves, bone, brain, etc., is to accept the aid of matter to control the body, virtually admitting God incapable of the entire government of man." (152)

"When we understand Spirit better than to think it person or man, or to call it matter and place Life that is supreme in mortality, we shall clothe our bodies with immortality." (156)

"In prophetic vision, we see man free as the sons of God." (158)

"A few sentences of the science of being, understood, would enable man to grasp the standard of liberty. Citizens of the world, accept their glorious import and gain your freedom! This is your divine right; a belief and not law has bound you, and to a condition of mind and not matter; all the sickness, sin, and death on earth are caused by mind, even the belief of man; matter is not cause, and when you destroy the belief that it is, its power over you will flee; you possess your own body and make it harmonious and immortal; or discordant or mortal. You, the Intelligence, embrace the body in comprehension and completeness; put away then, the error of belief that matter embraces you in mystery and disease; 'you,' the Soul and circumference of being, (for the body is but the idea of 'you') are a law to your members, and the law-giver that makes your body discordant or harmonious, according to the ignorance or understanding, the error or Truth that governs it." (158-159)

"Soul governs man better than sense, and for the body to be sensationless is science." (162)

"Man epitomizes the universe." (229).

"The earth brought forth grass, and yielded fruit, in obedience to Intelligence, and not matter; even as a picture is produced by the artist. The idea of creative Wisdom and Love was given its identity; but it was mind, first and last. The grass and tree grew from out the infinite thought that embraced, and expressed them." (232-233)

"Geology cannot explain the earth, nor one of its formations, for these formations are dependent alone on Spirit, that gave them

forth the eternal heavens, earth and man." (233)

"Had we the understanding of our God-being or the omnipotence of Truth, we should have no fear of matter, and having none, our bodies would become harmonious and immortal; a belief of Substance-matter would then give place to the understanding of Substance-Spirit; for the spiritual body is the only real one, and tangible as the material." (275)

[Practically every quotation that I have made from the first edition of "Science and Health" is verified in my 1886 edition which differs very little from the 1890 edition.—F. S. M.]

### Right Method of Working Mentally.

As many persons interested in working mentally and spiritually for themselves instead of leaning on human practitioners and trusting to work done vicariously, need to know how to work so as to obtain the best results along purely scientific lines, the following answers to questions which were recently published in our London contemporary, *Active Service*, are reproduced for the benefit of our readers:

Q. I have been studying for years along Mental Spiritual Science lines, being a member of a large society, and... for nine years I have been working for a home of my own... I have been taught that... we have to see ourselves in the position we want, and that visualizing brings it nearer. I have done this for years, often for nearly an hour a day, and am not an inch nearer to it. The same with money. Can you tell me what is wrong?

A.—The method in which you have been working is absolutely wrong; it is choosing what you think is good and trying to bring it about. Such a method is tiring and unsatisfactory. It is fortunate for you that you have not been able to get results. If you had, it would mean that you have a hypnotic turn of mind, which would make it more difficult for you to get on a spiritual basis. When treating, you must not think of the material world at all... Realize that you always are in a perfect home, for you are in Mind, in God, God's consciousness. In working for supply, you can realize that there is no want; God is the source of all supply; there are infinite ideas in Mind available to man. Man has instantly everything he needs. Ezekiel speaks of "every man in the chambers of his imagery" (Ezek. 8:12), and later points out the punishment that they receive for this is the same as visualizing.

Q.—Would it be advisable to work against the serious shortage of food which is threatening our country?...

Ans.—We can certainly help our country by working against the belief of food shortage, and also by realizing the spiritual facts that underlie true patriotism and solidarity. One could work on the following lines:

"There is no shortage of food, for all is governed by divine law and order. Man's food is spiritual, the perfect ideas of Mind, which unfold to him in perfect sequence and divine order, governed by the eternal, unchanging Principle of good. Man is sustained by Life, and Life is his unfailing source of supply. No material mind can prevent man's supply from coming to him, the only Mind is God, infinite good; and this Mind is his substance, and supplies instantly all his needs. You should also work against fear, and you might also realize that "there is no disregard of duty, all men have one Mind, and all reflect equally that perfect Mind, manifesting the law of Love, and working harmoniously and joyfully under the government of divine Principle. Man reflects divine wisdom and Love, and, therefore, man is infinitely wise, thoughtful, and loving, always helping and benefiting his fellow man. There is nothing but Love and the manifestation of Love.

### On Compromise.

There are few, if any, human activities into which the spirit of compromise does not enter. Our ideal of conduct in relation to others is based upon mutual adjustment, which entails self-surrender to a greater or less degree upon the part of those concerned. As Emerson says: "Almost all people descend to meet. All associations must be a compromise." Compromise is a bargaining which is the very essence of politics, but though it involves political problems of every nature, it also entails ethical ones.

If compromise is essential to the carrying out of most human arrangements, its ethical value, at its best, depends upon the motives which actuate it. From the worldly point of view, every prudent act is founded upon the basis of "give and take," and when we forego some rights, we do so in order that we may enjoy others, but even then our action is not a single-minded one, though superficially it may appear to be carried out with a right desire.

The "excellence" of Greek philosophy was essentially a compromise in the nature of a mean between opposite motives and inducements, and underlying the philosophical idea of it was the desire to attain the perfect measure or golden mean of which one of Rome's greatest poets sings.

Compromise which is based upon mere expediency, and which, therefore, commends itself to the worldly wise, is an act of questionable ethical value, for when our actions are guided by what we deem to be most practical or serviceable in the circumstances before us, we are apt to find our judgment biased by undue consideration of factors which decide in our own favor. Expediency over-shadows the intent of compromise in its highest aspect, and when we bring into

play considerations which are conducive to self-interest, as distinguished from those which are just and right, we act as partisans who are deaf to the opinions and claims of others. Where honor and ethical values are concerned—and when are they not paramount?—no human action can be rightly guided by what Brougham claimed to be the only governing rule of society. The finger-posts of duty and expediency seldom point in the same direction.

The highest collective action for the attainment of any great end can only be assured by realizing a common aim to which our energies should be devoted. Compromise can never lead to the attainment of the highest ideals. They demand the right action of single-minded thought, which turns neither to the right hand nor to the left. The occasions when compromise is impossible touch life at its very center. The knight errant, though he may "anticipate in imagination" ideals which he fails to realize, can have no dealings with concession in his efforts to destroy error, those who are not definitely for him are definitely against him, and only by the uncompromising attitude which he assumes can he deal satisfactorily with the evil in the world.—*Selected.*

### Questions and Answers.

Q.—I am inclosing one dollar for a year's subscription to THE CHRISTIAN SCIENTIST. I am glad to send for this paper, as I like the thought expressed. When I came into Science my only objection was the restrictions placed on one by C. S. Publishing Society. But, after studying "Science and Health," I feel now that I am growing by leaps and bounds since I have had your helpful letters which with the articles in THE CHRISTIAN SCIENTIST and the reading of "Life Understood" have taught me how to work.

My husband is also a Scientist, and we want to make our demonstration of position and work scientifically. It would seem right that he should receive more salary for the amount of work as well as its being a responsible position. . . . How can we work it out in Science?

A.—Thank you for the subscription to THE CHRISTIAN SCIENTIST, and glad that you have the understanding to appreciate it. Most of its mission is performed like a mother's—felt but not fully seen.

It would not be unscientific for your husband to speak to his company about salary. While it is well to "take as few human footsteps as possible," we can realize harmony and the omnipotence of justice and right with those steps which we seem impelled to take.

It is right to treat and to know truth clearly and steadily enough to rise above the mortal ownership sense, into the consciousness that "the earth is the Lord's, and the fulness thereof, . . . and they that dwell therein";

that property is but the shadow or symbol of substance, of honesty, intelligence, industry, true service, manifesting themselves in that form; that the one Employer and Paymaster, being infinite intelligence, "His eye is in every place, . . . there is no place where His voice is not heard," He cannot be deceived, He makes no mistakes, and He thinks and acts by means of man; man is His consciousness, lives as thought and feeling, not matter, in his right position, with his right reward, within that Mind, ever arranging all things (thoughts), so that "what blesses one, blesses all." Since it is our Father-Mother Who owns all, we can and will trust Him to distribute all good justly and wisely, without let or hindrance from the mist of mortal belief, which He "never made, and He knows it not; we therefore need not fear it."

Be sure to handle malicious mental malpractice (cruel thinking) with every problem, since the material organization belief of many Scientists conceives of substance as matter, money, etc.; and this collective wrong picturing and human will seems to act as a suction-pump to "hog the earth," leaving us no right to be (we have lately read a letter from a "publication committee" pronouncing our name still retained as Christian Scientists" a misnomer, whatever our demonstrations may be); so that justice and the fair distribution of good to us has to be realized and demonstrated more thoroughly than if we were not the target of a collective wrong thinking, whose basic supposition calls material good, substance. You know how to work for justice, WHO brings it about, WHERE all the good you enjoy comes from, WHO makes crooked places straight, "sets free the imprisoned thought," and that gaining the consciousness insures the manifestation, for it removes whatever hides the operations of Truth and Love.

Q.—It does not seem easy to be loving and patient even with my mother who doesn't care much about Science, and sometimes with the children and their father's "spoiling them." What is a good way to treat for harmony and peace in my home?

A.—The tyrannical instinct to "hold Spirit in the grasp of matter" which brought about the crucifixion of Jesus and passing of Mrs. Eddy, is spoken of in "Science and Health" as material sense pursuing with hatred the spiritual idea. Your real self or identity is now the new-born Christ-Truth, the new consciousness that "Now are we the sons of God," you have reason to "rejoice and be exceeding glad" when material sense liking us no better than it did our Master—makes "a big drive" at your domestic, financial, or physical demonstration, and to remember to "Be of good cheer, I have overcome the world."

Jesus' prediction that the truth he was unfolding and demonstrating would at first set households at variance, would mean a sword before it meant peace,—was because some

are ready for Truth, and the others seem still possessed by material beliefs which impel them to resist and persecute our truth they feel without understanding. As Jesus expressed it, "they have hated me without a cause," and early in his career he left Nazareth and went and dwelt in Galilee. He knew "the wind bloweth where it listeth,"—we cannot make people ready to see and live Science, "even though one rose from the dead"; spiritual growth, aided by our love and wisdom from on High, interpreting, "Let the dead bury their dead, and come and follow me"—prepares them for Truth.

Do not think you ought to love what is not lovable, though it call itself, "brother, or sister, or mother." The direction of demonstration for domestic harmony is in the line of spiritual fact and conformity to it—"let human justice pattern the divine", a clear recognition of the unreality of mortal conditions, ties, demands, improving them step by step out of existence, by living in the consciousness of the one Father-Mother, and us His children held together by mental and spiritual relationships; "thy Maker is thine husband," man corresponding to intelligence and to Truth and woman to Life and to Love, the reality of both being wholly spiritual,—in so far as this fact is realized, harmony and unity between them is demonstrated.

Because "Christian Science starts from the point of perfection," the real meaning or fact back of the appearance has to be kept in thought, in order to be brought out in daily life. We can never afford to forget that the inmates of our home are ideas in Mind; that the children are God's children, so that no possessive parental anxiety can cast shadows on them. Your affection for your mother will be an even better window-pane for Love to shine upon and bless her, when you displace the mortal sense of any other Mother for you both than the one Creator and Head of every house; for it will dissolve the occasion for resistance to seeming mortal authority, and show the right interpretation of the Fifth Commandment.

To overcome in your domestic demonstration, or home, the workings of error, it is necessary to maintain the consciousness of but one Mind supreme over your loved ones; that Mind as Love, keeping them loving to one another, thus neutralizing for your "household of faith" the seeming transfer of mortal thought and willpower.

To harmonize plans and purposes, recognize steadily the one Principle, ruling and over-ruling all things (thoughts), and to avoid the temptation to outline the seeming future, see clearly that man cannot outline his demonstration, for "the issues of life are with God," the action of God, the Source of all movement, is the only action and

"God's plans like lilies pure and white unfold,  
Time will reveal the calyxes of gold."

—A. B.

## BOOK NOTES

Any of our readers who have not yet done so should get and read "The Soul of a Bishop" by H. G. Wells, which was published serially last year in *Collier's Weekly* and afterwards in book form. It is a remarkable book, showing a distinct spiritual advance by the author of "Mr. Britling Sees It Through."

Although the "finite God" in his book "God the Invisible King" shows that Mr. Wells falls far short of the spiritual concept of God unfolded in "Science and Health," yet both of these books by Mr. Wells are exerting a tremendous spiritual influence in Great Britain, and should be widely read by all Christian Scientists, especially because of their intelligent discussion of organization in relation to religion.

An excellent story by Basil King entitled "Abraham's Bosom" was published in the *Saturday Evening Post* of March 30. The story dealt intelligently with the belief of death and evinced considerable understanding of Christian Science. Basil King is well known as the author of "The Inner Shrine," "The Lifted Veil," and other novels of merit, and is a Canadian by birth.

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# The Christian Scientist

"Stand fast therefore in the liberty wherewith Christ hath made us free" Galatians 5:1.

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it is embraced in the author's own mental mood,  
and is therefore honest." "Retrospection and In-  
trospection," pages 75 and 76.

"Let the word have free course and be glorified.  
....Truth cannot be stereotyped; it unfoldeth for-  
ever." "No and Yes," page 45.

### Science and Pseudo-Science.

"O Timothy, keep that which is committed  
to thy trust, avoiding profane and vain bab-  
blings, and oppositions of science falsely so  
called: which some professing have erred  
concerning the faith."—I. Tim., 6:20-21.

At this critical period in the world's his-  
tory, it is most important for all spiritual  
thinkers and workers to maintain a sane and  
equable mental attitude, undismayed by the  
waves of mortal thought, which to human  
sense surge around us, and would inevit-  
ably swamp us if we unwittingly made a real-  
ity of them and failed to constantly realize  
that we are not at their mercy because we are  
"poised in Mind."

It was charged against the Athenians that  
they were ever seeking after some new thing,  
and there is a certain uninstructed class of

mind that is apt to be tossed about by every  
wind of doctrine, despite the apostolic injunc-  
tion to prove all things, hold fast that which  
is good. Professor Huxley once wrote of  
"Science and pseudo-Science," and with that  
wonderful clarity of intellect which distin-  
guished him, he discriminated between the  
methods of genuine scientific investigators  
and the bogus pretenders to scientific knowl-  
edge whose ignorance was only equalled by  
their presumption. It is incumbent upon all  
who call themselves Christian Scientists, and  
have enlisted to fight under the banner of  
Truth along the lines laid down in "Science  
and Health," to carefully discriminate be-  
tween its teaching and the "science falsely so-  
called" which seeks to simulate its claims,  
and would if it could usurp its divine prerog-  
ative. Not so long ago, a St. Louis clergyman  
preached a sermon on "Health Sunday" tak-  
ing for his subject "Religion and Health."  
The reverend gentleman explained that "men-  
tal healing is the power of suggestion," and  
after christening it from the Greek "Psycho-  
therapy," remarking that it was not a new  
thing, he with unconscious humor proceeded  
to make this rather remarkable statement:

"In the literature and on the remains of ancient  
Egypt, Greece, Rome, Persia and China one can  
find evidence of a widespread knowledge of hypnot-  
ism (which is a phase of psychotherapy) and its  
therapeutic value. Mrs. Eddy did not discover for  
the world mental healing. She only played a part  
in its later development. Mesmer, Braid, Liebaud,  
Charcot, Quimby—her predecessors—prepared the  
way for her work.

"The law of mental healing is none other than  
what is known in psychology as the law of sugges-  
tion. We all know the physical effect of ideas.

"Tuke, a former great authority on psychotherapy,  
relates that he was able one time to remove the pain  
of having a tooth extracted by mentally saying to  
himself, 'How delightful! How delightful!' and vividly  
imagining pleasant ideas."

Is it possible that a cruder travesty of  
Christian Science teaching than this could be  
inflicted on a supposedly intelligent audience?  
The present writer has a complete library of  
books pertaining to "mental healing," includ-  
ing also the writings of the authorities quot-  
ed on the therapeutic use of hypnotism, and  
after a careful study of these books, can most  
emphatically assert that Christian Science is  
not based on any such conclusions, and as a  
matter of fact is utterly opposed to the use of

mental suggestion under any conditions whatsoever.

This may be easily seen from the following quotations from "Science and Health": "Even a blind faith removes bodily ailments for a season, but hypnotism changes such ills into new and more difficult forms of disease. The Science of Mind must come to the rescue, to work a radical cure. Then we understand the process. The great fact remains that evil is not mind. Evil has no power, no intelligence, for God is good, and therefore good is infinite, is all." S. & H., 398:27-399:2. "Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that human will [hypnotism] is not Christian Science, and he must recognize this in order to defend himself from the influence of human will." S. & H. 451:19-23. "*Question*.—Does Christian Science, or metaphysical healing, include medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism? *Answer*—Not one of them is included in it. . . . Mesmerism is mortal, material illusion. Animal magnetism is the voluntary or involuntary action of error in all its forms; it is the human antipode of divine Science. Science must triumph over material sense, and Truth over error, thus putting an end to the hypotheses involved in all false theories and practices." S. & H., 484:21-27. To put the matter beyond all manner of doubt and to absolutely confute the irresponsible assertions of the clerical critic of Christian Science who sought to make it identical with "psycho-therapeutics" or hypnotism, these two final quotations will suffice: On page 375, lines 11-15, Mrs. Eddy clearly states: "The Christian Scientist demonstrates that divine Mind heals, while the hypnotist dispossesses the patient of his individuality in order to control him. No person is benefited by yielding his mentality to any mental despotism or malpractice. All unscientific mental practice is erroneous and powerless, and should be understood and so rendered fruitless." Again on page 104, lines 22-28 of "Science and Health"—"The hypnotizer employs one error to destroy another. If he heals sickness through a belief, and a belief originally caused the sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground, leaving the case worse than before it was grasped by the stronger error."

The reverend gentleman whose remarks are above quoted obviously derived his knowledge of "mental healing" from some such book as "The Power of Self Suggestion," by Rev. Samuel McComb, D. D., Associate Director of the Emmanuel Movement. The Emmanuel Movement as it is called, was a deliberate attempt by some of the clergy to combine hypnotic suggestion with false theology, and thereby deprive Christian Science of some of the prestige it enjoyed because of its spiritual healing. In the little book just

referred to, such books as *Therapeutic Suggestion*, by A. A. Liebault, Hack Tuke, *Illustrations of the Influence of the Mind upon the Body, Have You a Strong Will?* by Chas. Godfrey Leland, *Why Worry*, etc., etc., are to be found cited. In a little work entitled *Jewish Science*, descriptive of "divine healing in Judaism," Rabbi Alfred G. Moses, sought to do for his Jewish brethren what Rev. Dr. McComb and the Emmanuel movement had sought to do for the Christian clergy, rehabilitate the old theology by trotting out his version of "divine healing," and seeking to show that the "Chasidic movement antedated and anticipated Christian Science, Theosophy, New Thought and similar cults." We have nothing to do with the so-called "similar cults" Theosophy and New Thought, which as it happens are about as dissimilar as possible to Christian Science which has nothing in common with them, and it is possible "The Chasidic Movement" may be as old as is claimed for it, but one thing is certain that it is not akin to Christian Science, any more than Christian Science is to New Thought or Theosophy, or any other form of science falsely so-called. This is where it becomes necessary to discriminate between Science and pseudo-science.

The tendency of mortal mind to look at everything from a material standpoint, the difficulty which so many persons seem to experience in realizing that the things which are seen are temporal whereas the things which are unseen are eternal, helps to explain the gross misstatements made about Christian Science and the perversion of its teaching which has misled many whose minds are not yet fully emancipated from material beliefs. To believe in matter means belief in death, to believe in matter means belief in sickness, to believe in matter means belief in sin, to believe in matter means belief in poverty, to believe in matter means belief in material riches, to believe in matter means belief in world-weariness which caused the author of the book of Ecclesiastes to cry out: "Vanity of vanities all is vanity," or, as Burns wrote out of a full heart after experiencing the satiety of material pleasures:

"But pleasures are like poppies spread,  
You seize the flower, its bloom is shed;  
Or, like the snow-fall in the river,  
A moment white, then melts forever."

Pessimism arises from a false sense of values, from a failure to apprehend the spiritual meaning of the teaching of Jesus when he said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, [a perfect state of consciousness] where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."

Much of the misconception of Christian Science is due to a superficial acquaintance with it, causing material thought to confuse it with New Thought, with which it has nothing in common as every well-informed Christian Scientist knows. The New Thought propaganda makes an appeal to many people for the reason that it humors their sense of self-will. "I want what I want when I want it." "If you think you can, you can; if you think you can't, you can't." "Health, wealth and prosperity." "How to succeed." "Peace, power and plenty." Its gospel is the gospel of material efficiency, and getting along in the world, rather than an ascertainment of spiritual values. The writer recently received a catalogue of its publications and only the desire not to personalize, prevents citations from them which would amply bear out this contention, and the periodicals of the New Thought movement with their advertisements indicate its trend very clearly. The New Life Kalendar for 1918 published in London and conspicuously advertising the New Life Centre (International New Thought Alliance) features what it calls "The three-fold man: Physical, Mental and Spiritual." This calendar contains hundreds of quotations from notable writers, poets and thinkers, and you will find Jesus and Elizabeth Towne on the same page, Charlotte Perkins Gilman with Emerson thrown in for lagniappe, and on one page in the month of March I find Jesus, Trine, Swami Vivekananda and Marie Corelli in close juxtaposition, while "Matt. Arnold" has a place on the next page with "Rellimeo" the editor, some clue to whose identity may be gleaned by "reversing" the spelling of his cognomen. We are glad to see that the name of Mary Baker Eddy has been most carefully omitted from this choice collection of gleanings.

In view of these and kindred facts we would respectfully request our clerical friends when they next try to tickle the ears of a jaded congregation with their animadversions on Christian Science not to get it mixed up with "New Thought, Theosophy and kindred cults," but honestly try and find out something about it from a work entitled "Science and Health with Key to the Scriptures" before they attempt to pass even a superficial judgment upon it. We say this in all kindness but we submit in common honesty that the text-book of Christian Science contains the only authoritative exposition of its teaching.

STEPHEN H. ALISON.

"The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good."—*"Science and Health,"* p. 450.

"All is Mind and Mind's 'idea.'"—*"Science and Health,"* p. 492.

## Work in Our Trenches.

If one were ever indifferent to the solidarity of man, he is at least made keenly aware of it in the present Gethsemane mankind is passing through. When the true man was knowing the same experience, he saw the "twelve legions of angels" keeping heaven close and holding guard. That "our Elder Brother's" vision may be our own, we need to clear our thought of every intervening mist.

As Scientists, our "shouting together" should include a realization of the fact that the action of God is the only action, since there is no matter; hence, "the big spring drive" is Truth's destroying error, manifesting on the mortal plane as intense chemicalization or resistance, looking like a driving aggression, since the aggravation of error foretells its doom. Our collective consciousness must include the certainty that "the battle is not yours, but God's," which means that the action of God in the ideals we embody, of justice, freedom, real intelligence, the square deal, is the operation of Truth and Love Itself, giving omnipotence to the activities of good. "Moral courage"—not brute force—"is king of the mental realm," where every idea is poised in Mind, held in its right position like the stars in their courses by the Principle of order and of right; as exponents of right, the supporters of "our Cause under arms," every one of our "first hundred thousand" now seemingly in Europe and all their associates in this ideal, are held together (not to be divided) by their oneness of thought and feeling and purpose; and their shadow-position copies the fact that they are one and indivisible; nothing can make us forget that "the moral and spiritual determine the outward and actual;" always the substance forms the shadow, the clay answers not back to the Potter. The good they do and embody is their power, is their reality, man is one with his ideal, because their purpose bodies forth the divine purpose, "if God be for us, who can be against us"? "I will not fear what [mortal] man can do unto me." Because man is image only, is thought and feeling, not matter, intelligence and Love alone determine his place and relationships, "every man in his own order," the ties uniting him to his own, are wholly mental and spiritual, reflecting omnipotence, incapable of being dislodged, maintained by all that holds the very stars in their places.

We can help mankind much by working to un-hypnotize William of Germany from the human mind thinking *en masse*, that a man has underived power is an evil intelligence, —by realizing clearly of man, "I can of mine own self do nothing"; man is reflection,—it is insanity which supposes power is *in* man; and "Truth and Love are the only legitimate and eternal demands upon man." We need to remember that we give error life if we give it body (admit it is somebody) and we



must keep "it" separate from our thought of man lest our liberated thought give it seeming power by aiding (instead of denying) to fasten evil on a person and a royal (?) family, when only "believers (the spiritualized man) are kings and priests unto God."

Reviewing the false sense of God is infinite good, of too pure eyes to behold evil, an unreal concept meeting us on the "magnetic current of the human will" or hypnotic prayer most common from the counterfeit Lord, "God help them in *their will* to victory" which could harm their fellow-man,—it is clear what *we* have to reverse, where to rest *our* trust and sense of power, how to see "thou hast no enemies" as the only equivalent of "Love your enemies"; how much we must realize for mankind that "Revenge is inadmissible" and cannot hide from our vision that "Love is the Liberator," whose still small voice keeps reassuring us, Who is always knowing this truth He is giving us, and Whose ever knowing it is the dynamic force of Omnipotence, is *why* this "word of God is quick and powerful" and "cannot return void," *why* in saving man *Christian Science* is everlasting victor."

ALICE BOYD.

### ***The American Spirit.***

The American spirit, inheriting and exalting the glorious traditions of British freedom, and broadening them out and applying them to all mankind irrespective of race or creed, is irrevocably opposed to any effort to cabin, crib, confine the free expression of honest opinion. Thomas Jefferson, America's greatest statesman, in his Inaugural Address, said: "error of opinion may be tolerated where reason is left free to combat it." Yes, forever let Truth and falsehood grapple, "and the truth shall ever come uppermost, and justice shall be done." (Charles Mackay.) Truth is mighty and will prevail, but the Machiavellian subtlety of priestly hierarchies has sought to impose upon mankind the human sense that a privileged caste are guardians of the truth, so that they might levy tribute. The injunction of Jesus to Peter the fisherman, "feed my sheep" has been misinterpreted by the followers of Simon Magus, and twisted until it meant "Shear my sheep," and where ecclesiastical thought has the upper-hand the sheep-shearing has gone merrily on as long as any wool remained, or whatever was left was pulled over the eyes of the "poore seely schepe." It is fortunate that in the history of every world-movement there arises a Daniel who strips the mask away from the pampered hierarchy as narrated in the apocryphal book of Bel And The Dragon and exposes the sham. It was because he did this that Jesus was crucified, and it was for this reason that Luther was execrated, and though

assuming an apparently milder form in deference to the Time-spirit which makes for tolerance, yet we see the self-same animus manifested in what is regarded by many as the most spiritual church of the present day.

Truth can be trusted to take care of itself:

"For right is right, since God is God,  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin." (F. W. Faber.)

John Milton in his famous tractate "Areopagitica" eloquently defending freedom of thought and expression by means of the printed word, with almost prophetic vision, indicated the American spirit with its stand for democracy and freedom when he wrote: "Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks; methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full midday beam.... Though all the winds of doctrine were let loose to play upon the earth, so *Truth be in the field, we do ingloriously, by licensing and prohibiting, to misdoubt her strength. Let her and falsehood grapple: who ever knew Truth put to the worse in a free and open encounter?*"

These self-evident truths are here restated and insisted upon, and even if the language used be forcible it is only that it may arouse to thought those whose minds are apathetic, and have been lulled into a false security, so that by escaping from the material sense of church and the morass of ecclesiasticism they may arrive at a clear understanding of the sublime teaching of Jesus: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

H. G. Wells, the British novelist in his novel "The Soul of a Bishop" has the following and the italics are his own: "*Had God need of organized priests at all. Wasn't that just what had been the matter with religion for the last three thousand years?*" The author of Science and Health truly said: "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and love.... In conscience we cannot hold to beliefs outgrown.... For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The Bible declares that all believers are made 'kings and priests unto God.'" Mary Baker Eddy on the front page of *The Christian Science Journal* for July, 1894, announced "But the time cometh when the religious element, or Church of Christ, shall exist alone

in the affections, and need no organization to express it."

That time has already come. The great world war or Battle of Armageddon is only symbolical of the great transition from the old order to the new, through the throes of which the world is now passing. The death-knell of material organization has everywhere been sounded and the disintegration of mortal beliefs is everywhere apparent, and it is incumbent upon all who know something of the Truth according to the degree of their knowledge to impart a working knowledge of it to others so that the Truth of God be made manifest unto the Nations of the Earth, and the era of right thinking ushered in, when man will universally recognize that "All is infinite Mind and its infinite manifestation, for God is All-in-all."

STEPHEN H. ALISON.

### Quotations from "Life Understood"

Our progress depends chiefly upon the number of seconds during the twenty-four hours in which we are realizing Truth, and we have, by constant reversal, to use every evil thought, every trouble, every twinge of pain, every sad thought, as a signpost, directing us to God. In this way, and this way only, by deep, holy, systematic thinking, do we reach an ever fuller realization of the kingdom of heaven.

The greatest advantage of having a friend is to have someone to love, someone to help. All men should be our friends, our loved ones. Then comes true happiness, perpetual happiness. All are then lovers, united in the enduring bonds of the true spiritual fellowship which constitutes the basis of all happiness.

We must obey Christ's loving demand, "Be ye perfect." If this demand was valid when He spoke it, it is as valid to-day, and therefore possible to fulfil. We gain this dominion over evil by knowing, feeling, and proving that Love, God, alone governs man. Might and majesty attend every advancing stage of this understanding.

God is not a distant potentate, but an ever-living, ever-active and unalterable Principle—Mind, Soul, Spirit, Life, Truth and Love; man's possibilities, resting on a scientific mental foundation, are found to be limitless, for he reflects this divine Principle, the omnipotence and omnipresence of which can be instantly utilized at any moment and for any good purpose.

Our safety lies in the love that wells from our hearts, resulting from our realization of God as Love. Love must be enthroned in consciousness. Then Love surrounding us, forms an absolutely impervious citadel, a sure refuge into which not one poisoned arrow can find its way.

Never under any circumstances indulge in the false luxury of personal criticism, the antithesis of love.

We should only talk of others in order to help them.

Let all human desires merge into the desire for others' good.

Practical love is the divine way to heaven.—"Life Understood."

### Spiritual Freedom vs. Organization.

[The following is from the concluding chapter of "A History of the World," in nine volumes, by John Clark Ridpath, who devoted practically his whole life to a study of the history of the human race, and of the lessons to be learned from the total of human experiences.]

One of the greatest enemies of freedom, and therefore of the progress and happiness of our race, is *over-organization*. Mankind have been organized to death. The social, political, and ecclesiastical forms which have been instituted have become so hard and cold and obdurate that the life, emotion, the soul within, has been well-nigh extinguished. Among all the civil, political, and churchly institutions of the world, it would be difficult to-day to select that one which is not in a large measure conducted in the interest of the official management. The Organization has become the principal thing, and the Man only a secondary consideration. *It* must be served and obeyed. He must be despised and neglected. *It* must be consulted, honored, feared; crowned with flowers, starred and studded with gold. *He* may be left starving pauper, homeless, friendless, childless, shivering in mildewed tatters—a scavenger, and beggar at the doorway of the court.

All this must presently be reversed. Organization is *not* the principal thing; man himself is better. The institution, the party, the creed, the government,—that does not serve *him*; does not conduce to *his* interests, progress, and enlightenment; is not only a piece of superfluous rubbish on the stage of modern civilization, but is a real stumbling-block, a positive clog and detriment to the welfare and best hopes of mankind.

If history has proved—does prove—any one thing, it is this: Man when least governed is greatest. When his heart, his brain, his limbs are unbound, he straightway begins to flourish, to triumph, to be glorious. . . . Then, indeed, he flings out both hands to grasp the skyland and the stars. Then, indeed, he feels no longer a need for the mastery of society. . . . He grows in freedom. His philanthropy expands; his nature rises to a noble stature, he springs forward to grasp the grand substance, the shadow of which he has seen in his dreams. He is happy. He feels himself released from the domination of an artificial scheme. . . . What men want, what they need, what they hunger for, what they will one day have the courage to demand and take, is less organic government—not more; a freer manhood and fewer shack-

les; a more cordial liberty; a lighter fetter of form, and a more spontaneous virtue.

The proscriptive vices of the Middle Ages have flown down with the blood of the race, and tainted the life that now is with a suspicion and distrust of Freedom. Liberty in the minds of men has meant the privilege of agreeing with the majority. Men have desired free thought, but fear has stood at the door. It remains for the present to build a highway, broad and free, into every field of liberal inquiry, and to make the poorest of men who walks therein more secure in life and reputation than the soldier who sleeps behind the rampart \* \* \* The right of free thought, free inquiry and free speech to all men, everywhere, is as clear as the noonday and bounteous as the air and the sea.

The first and most general truth in history is that *men ought to be free*. If happiness is the end of the human race, then freedom is its condition. And this freedom is not to be the kind of half-escape from thralldom and tyranny, but ample and absolute. The emancipation, in order to be emancipation at all, must be complete. To the historian it must ever appear strange that men have been so distrustful of this central principle in the philanthropy of human history. It is an astonishing fact that the major part of the energies of mankind have been expended in precisely the opposite way—in the enslavement rather than the liberation of the race. Every generation has sat like a stupid image of Buddha on the breast of its own aspirations, and they who have struggled to break their own and the fetters of their fellowmen have been regarded and treated as the common enemies of human peace and happiness. On the contrary, they have been saviors and benefactors of whom the world has not been worthy.

### Correspondence.

A LETTER FROM SCOTLAND.

April 8, 1918.

DEAR FRIENDS—

Mrs. J—C's letter in THE CHRISTIAN SCIENTIST for March has arrested my attention. Some years ago the human control in the C. S. organization attempting to substitute the Christ control was revealed to me. I saw then that it was by demonstration that I was not a member of the Mother Church. I further perceived that any member getting unusually good healings, etc., would be excommunicated. To feel the protection of God while revealing those things to me was one of my greatest blessings.

It is all so evident to me now for we know that error attacks hardest the source which threatens its false claims most, and we who see it therefore have all the greater work to do to help those who do not.

Yours sincerely

A——, Oregon, May 14, 1918.

DEAR FRIENDS—

I have wished to write many things to you and to THE CHRISTIAN SCIENTIST which I feel would be welcome, but it seems there are not enough hours in the twenty-four—if we count time—in which to meet the calls of those who are hungering and thirsting for the bread and water of Life, for the revelation of the Kingdom of Heaven within their own consciousness, for the true light that lighteth every man that cometh into the world.

In your helpful letter, you spoke of me as "sailing new seas." Yes, divine Love opened a new field for me, adding it to that which the Spirit had given me before, and of which I "have lost none," since the gifts and calling of God are without repentance. Mrs. Eddy said, "God will talk with man when man will walk with God." She knew this by experience, and her writings show that her great desire was for all others to seek—which is to find—that communion with and revelation of the Spirit "brooding over all," in which she so greatly rejoiced. She continually refers to Christ's promise of the Comforter, the spirit of Truth which should lead us into all Truth. This same spirit of Truth is the real Teacher and Healer of mankind, and will unfold its secrets to whosoever will listen for the still small voice.

I do not need to be concerned as to where in his vineyard the Master calls me to work. All that the Father hath given me are mine, and they were His before they were mine. The passing shadow of excommunication does not exclude the Father from His work or His workers, neither can it deprive me of any that the Father hath given me, nor is that in the power of any mortal. As for me and mine, heart answers to heart and Spirit witnesses to Spirit—neither is dependent upon human testimony. I do not outline to the Father; the Father outlines for me the work that I can do for humanity, and is blessing it abundantly. How then could the "accuser" self—"authorized" take it from me or by its flood be able to drown me?

If I stood alone in this matter, I would say nothing, but in behalf of the many who have "suffered for righteousness' sake, I speak while praying, "Father, forgive them." We need not doubt that the time is near when "Apostate Christianity" will no longer be in evidence, for "all shall know the Lord, from the least to the greatest. All shall see eye to eye and none shall offend any more forever. We are all one, for the Lord makes all hearts alike"—perfect. I am proving that we have no enemies, because there are none. Falsity is both the sin and the sinner, and is fast dissolving in the eternal sunlight of the real creation.

Very many people who will not take Christian Science in the mechanical or idolatrous rendering are eager for it in its sweet purity

and simplicity of spiritual love and freedom, and call for talks setting forth the Truth in this light. Thus a wide field has opened in which to bless humanity.

Sincerely and fraternally yours,  
J—— C——.

### What Is Law ?

....All fundamental law, all that means either God or nature, that means Truth or Science, that means intelligence or wisdom, all this law makes for your health and your life now and forever, and there is no divine or natural law against you.

#### *The Counterfeit of Law.*

Everything in the material universe happens according to a semblance of law. No measles, no law; no law, no measles; but this is not law. The so-called laws that seem to govern mortals are absolutely gratuitous, illegitimate and abnormal, and are in no wise laws nor anything that you need to observe.

#### *Christ Enforces Law Against Spurious Law.*

Christ Jesus annulled a mere pretense or abnormality that seemed to govern. He demonstrated, he proved, he set forth certain fundamental truths. He stands for the enforcement of law; he stands for the enforcement of the divine, eternal law of health and life; and he stands for the annulment of any so-called law that is operating to your discomfiture.

#### *How to Meet Fear.*

We must wage this battle for all humanity, and in that way gain our own salvation. Every claim of evil that come to us can be, must be made a stepping-stone. The more that comes to us, the faster we are climbing up and out of it all, fearlessly because Intelligence is meeting it all for us. It is a help to remember that fear is always about something that has no existence; that it is a lie and a liar at all times, that it has no principle, mind, intelligence, law or power, no language, motive, effect or result, and that it never has had and never can have a place in mind of in consciousness.

#### *No Heredity But Good.*

There is no law that can bind you or bind upon you any hereditary disease. You may give up the belief now and forever that you are under the doom of any such law. God never provided for any such law....Be not afraid. You do not have to be afraid of anything. The law of being means to you dominion; and when you begin to exercise it, you will find that you have a larger equipment.—Edward A. Kimball, (*Teaching and Addresses*.)

Right thoughts are reality and power; Wrong thoughts are unreality and powerless, possessing the nature of dreams.

—Mary Baker Eddy, "*Miscellaneous Writings*," p. 252.

### The Christian Pilgrim.

#### *Spiritual Sun and Moon.*

Be Jesus thou my Sun, and let me be thy moon,  
Then will my darkest night be changed to brightest noon.

#### *The Spiritual Mount.*

I am a mount in God, and must myself ascend,  
Shall God, to speak to me, upon my top descend.

#### *Life in Death.*

In God alone is Life, without God is but death,  
And endless godless life were but a life in death.

#### *Wisdom a Child.*

We ask how Wisdom can thus play in children's guise?  
Why Wisdom is a child, so's every man that's wise.

#### *The Valley and the Rain.*

Let but thy heart, O man! become a valley low,  
And God will rain on it till it will overflow.

#### *Divine Music.*

A quiet patient heart that meekly serves his Lord,  
God's finger joys to touch; it is his harpsichord.

#### *How We Can See God.*

God dwelleth in a light far out of human ken,  
Become thyself that light, and thou wilt see Him then.

#### *God's Work and Rest.*

God never yet has worked, nor did He ever rest,  
His rest is aye his work, his work is aye his rest.

#### *Great Gifts and Small Receivers.*

Our great God always would the greatest gifts impart,  
If but his greatest gifts found not so small a heart.

#### *To the Reader.*

Let, Reader this suffice. But should'st thou wish for more,  
Then read in thine own heart a page of mystic lore.

—Angelus Silesius.

"If you grow ready for it, somewhere or other you will find what is needful for you, in a book, or a friend, or, best of all, in your own thoughts, the eternal thought speaking in your thought."—George Macdonald.

All our rarer, better, truer self,  
That sobbed religiously in yearning song,  
That watched to ease the burthen of the  
world,  
....shall live till human time  
Shall fold its eyelids, and the human sky  
Be gathered like a scroll within the tomb  
Unread forever....

May I reach  
That purest heaven, be to other souls  
The cup of strength in some great agony,  
Enkindle generous ardor, feed pure love,  
Beget the smiles that have no cruelty—  
Be the sweet presence of a good diffused,  
And in diffusion ever more intense.  
So shall I join the choir invisible  
Whose music is the gladness of the world.

—George Eliot.

A copy of a most interesting book entitled "Divine Psychology," by Kate Simmons, whose name is familiar to readers of "Active Service," has just been received from the publishers, George Bell & Sons, London, England. It is bound in stiff paper cover, and the price is 3/6. A preliminary glance through the volume indicates an intelligent assimilation of the views of Mary Baker Eddy and F. L. Rawson, and the book is distinctly spiritual in its quality.

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# The Christian Scientist

*"Stand fast therefore in the liberty wherewith Christ hath made us free" Galatians 5:1.*

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"Let the word have free course and be glorified....Truth cannot be stereotyped; it unfoldeth forever." "No and Yes," page 45.

## Meaning of the World War.

Every thinking person must by this time have clearly discerned—and a few have seen it almost from the beginning—that the greatest conflict the "civilized" world has ever seen, unquestionably means the complete dissolution of the old order, and the dawning of a new era. Excitable people are hurling epithets hither and thither, as if mere vituperation availed us even against our enemies; and the eleventh hour patriots, who denounced "war talk" of any kind two years ago and adopted an attitude of "America for Americans—no business of ours—we are friends of everybody—ourselves in particular", are now shrieking hysterically if women, or bawling lustily if men, in a frenzy of excitement which simply adds more dis-

cord to the inferno which is raging in the human consciousness. Two or three years ago many of these same people were applauding a maudlin ditty about not raising one's boy to be a soldier, which also afflicted the ears of everybody within hearing of the omnipresent phonograph, and they see nothing inconsistent with their peaceful attitude then and the "red" that they are seeing now. It is true that many things have happened between times which have helped to produce this mental change, but it is interesting to note it, nevertheless, in the endeavor to adjust our perspective and see clearly what lesson is to be drawn from the war madness which seized the so-called "civilized" world in its grasp, after "the lid had been lifted off hell" by Austro-German militarism which set the incendiary torch to a world saturated with the "fire-bug" oil of competitive commercialism, sprinkled amid the tinder of a system based on cut-throat competition. This too, despite nineteen centuries of Christian teaching, taught from the pulpits of the steepled churches on Sunday only to be ignored completely by the people—whether aristocrats, capitalists, bourgeois or proletariat—the rest of the week.

A thin veneer of so-called civilized usage served to partially hide from the unthinking masses the hideousness of a cannibalistic unsocial system—if such a chaotic gamble could be rightly called a system—which had ground the faces of the poor toilers in the interest of materialistic monopoly; masking the robbery by rules of "political economy", and the camouflage of "captains of industry". It is only about three decades ago that Andrew Carnegie canted and descanted upon the theme of "Triumphant Democracy", which was really more of a paean in praise of triumphant plutocracy, while about the same time General Booth, of Salvation Army fame, wrote lurid revelations of the horrible conditions obtaining among the submerged masses, in his volume on "Darkest England and The Way Out." That these terrible conditions really existed in industrial England—and remember also that there is an East Side in New York City and a

"Jungle" in Porkopolis, because the fruits of materialism are recognizable wherever it exists and by its fruits ye may know it for the bane of humanity and the antipodes of Christianity, (if that is understood to mean the teaching of Jesus)—is indisputable; for the writer knows whereof he speaks. In boyhood he witnessed the factory women slaves, bare-headed, bare-footed and bare-armed, with skimpy shawls drawn round their shivering frames, tramping through the snow and slush of Glasgow's grimy streets to Alexander's Mill in Duke Street; which they were still doing a couple of decades ago and were probably doing up to the outbreak of the war. He has heard the tramp of "the army of the night" through the dark streets of Manchester, as the wooden clogs of the workers clanked along to the cotton-mills of that city in which the raw product of the Southern States was manufactured by under-paid labor into material that could be sold at competitive prices that could not be met in the country where that cotton grew, even with ocean-freight added to the cost of its manufacture; he has seen the light-hearted but down-trodden peasantry of Ireland eking out a squalid existence in the greenest island on earth which could have been converted into a paradise but for human greed; and with such visions present with him, the writer can truthfully aver that not even the awful conflict now raging can surpass in horror the suffering inflicted by the accursed system of wage-slavery and capitalistic oppression which is at the root of all war because it is that system which has fostered hatred and rivalry between man and man, enslaved woman economically as well as politically, begotten jealousy between nations, and blackened with its crimes the history of the world. Machinery which should have brought ease and comfort to mankind, in becoming the handmaid of capital, simply intensified the brutal struggle, so that what should have been a blessing became a curse; for the modern industrial system, since the advent of machinery and the age of steam, has witnessed an increased tension because the workers have been played off against each other.

But, as an American poet has eloquently asked:

"And think ye that building shall endure  
Which shelters the noble and crushes the poor?"

*"The answer is given by the present world war, which is the outcome of the chemicalization produced by the breaking up of the old materialistic system. It needs no Daniel to see the handwriting on the wall, which, as of yore, at Belshazzar's feast, now says to materialism—the incarnation of human selfishness and greed, "Mene, Mene, Tekel,*

*Upharsin,—Thou art weighed in the balances, and art found wanting."*

When we talk of "The Beast of Berlin", let us also remember that however appropriate may be that title, it simply designates one of the minions of a dying system; and let us also remember that we can never "make the world safe for democracy"—to use the apt words of our enlightened President—nor yet "a decent place to live in", until we have not only dethroned militarism and its hellish brood, but also the abominable competitive system of every man for himself, and the devil take the hindmost, which has been fostered by capitalistic anarchism and its handmaiden ecclesiasticism with its counterfeiting of true religion; which it has travestied and denied.

The writer is the son of an American mother and a Scottish father, born and educated in Scotland, resident in London for ten years and in America for twenty-one years. He is a naturalized citizen of what is literally his mother-country, and moreover his country by adoption, hence, any hint of disloyalty would be absurd. He is neither a "pacifist" nor would he wish to see a "German peace." On the contrary, coming of a freedom-loving race, in whose veins flows the blood of Wallace and Bruce, he sees that this war, and it is the greatest and last of all wars, must be fought out to human sense to a final issue; but let the issue be clear. We are battling, not only against militarism, but logically also against the exploitation of the workers and all forms of tyranny, against economic as well as political or militaristic slavery. The weapons of our warfare are not carnal, but it is essential if we are to fight spiritually, *that we get our diagnosis correct.*

"Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle. Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity. The wicked man is not the ruler of his upright neighbor \* \* \* Success in error is defeat in Truth."—S. & H., p. 239.

"God has built a higher platform of human rights, and He has built it on diviner claims. These claims are not made through code or creed, but in demonstration of "on earth peace, good-will toward men.'"—S. & H. p. 226.

STEPHEN H. ALISON.

### **Why Call the Truth Christian Science?**

Since the founder of Christian Science went the way of all great reformers, the spiritual genius and moral force behind the collective consciousness it embodies, remain



to be seen and proved, as the word and works of Jesus and Luther remained to be a definite possession of mankind, after they were gone, with the reform and the reformer, the message and the messenger united forever by justice and gratitude in true human consciousness, where truth and love are seen as one.

If mankind could assimilate and demonstrate the full truth about God and man, which Jesus promised would come at length, could make it their own in its forms of freedom, harmony and bliss eternal without first seeing through the shadows of envy and ingratitude which would hide even its name—then indeed retaining or rejecting its perfect name might not matter;

"That which we call a rose,  
By any other name would smell as sweet."

According to the Beloved Disciple, the antichrist of the first century was that state of mind or sense of things which said there was indeed a God, but that Jesus did not manifest or define him, the ignorance and materialism to which the life of Jesus was a light shining in the darkness and the darkness comprehendeth it not and calls it something else; that which followed the Christ for the loaves and fishes, for the "things added" more than for the kingdom of heaven itself. He that loveth the world, the love of the Father (Spirit) is not in him, for opposites cannot dwell together. It was this old Adam which thinketh itself to be something when it is nothing and deceiveth itself, of which the mouth-piece of Truth said, "Before I came ye had no sin (being ignorant, unproved), but now ye have no cover for your sin"—having been weighed and found wanting by the standard of reality. And then the serpent became angry and swelled into the dragon—the animal mind when it heard the word and felt the presence of its destroyer Christ-Truth gathered itself together in a mass or mob of wicked thought crying "Crucify him!" so occasioning the agony of Gethsemane, with its compensation in the resurrection and the saving of thousands to better things on Pentecost day—the fruit of the reformer's realization of God till it thinned "the mist that went up from the earth" and dissolved its final shape to him of the malicious animal instinct that would even slay earth's fellow mortals.

Because "the divinity of the Christ was made manifest in the humanity of Jesus, through the magnitude of his human life he demonstrated the divine life, out of the amplitude of his pure affection he defined love." Jesus was the Way-shower and we lose the way when we lose the true attitude of mind and heart toward the one who opened and blazed the way, for out of the heart are the issues of life.

Christ's promise that the Comforter would lead us into all truth was fulfilled in the coming to human consciousness of Christian Science; and its messenger who delivered its message, Science and Health, to mankind needs for our sake to be discerned in her true relation and perspective in the great human panorama, in order that we may see life steady and see it true and see it whole; as an artist frees himself of earth's miasma of envy and ignorance and breathes in the beauty and meaning of the great masterpieces, as a *sine qua non* to his own entrance into the choir invisible whose music is the gladness of the world.

Now, Mrs. Eddy's last message to those who could understand—the day before she left the world—was that the carnal mind, the present world-hatred of Truth and Love seemed overpowering her and none yet were able to understand and love enough to help her—what Jesus must have felt momentarily when human agony wrung from Him words like "My God, why hast thou forsaken me?" lost in blessings like "Father forgive them, they know not what they do"—calling forth enough gratitude and repentance from succeeding ages to cancel humanity's crime in that one.

But his closest follower since, who demonstrated in large measure and then wrote Science and Health, had not Jesus' divine origin, and her crowning heroism had to be described in St. John's prophecy, "Greater love hath no man than this that a man lay down his life for his friends"—in voiceless love and not reproach—as Lincoln did, whose portraits and life she loved to study and ponder.

As the artist cannot work without a model and the heart cannot love without a loved one, no more can we hear God's message except we entertain as did Abraham and Mary and Lazarus, His messengers also. Whatever would separate from its source and channel the dear-bought truth reduced to human apprehension through being lived and loved so much that it could be uttered or delivered—has ever the animus of "Come, let us kill the heir," and is that dividing veil or separating wall leaving Joan of Arc outside to perish while her holy service is sought to be utilized—that old way of mortal man's toward his greatest benefactors—is ever the antichrist—Truth. It leaves outside, justice, humanity, mercy, the vision of "every man in his own order." In the last analysis it is the red dragon envy ever robbing mankind of the true healing inspiration John knew how to gain by leaning on his master's bosom while the angels of gratitude and affection could meet him and make his existence rich where it had been poor.

So, true Christian Scientists remember the rock from which they were hewn, nor would

they let the mistakes of Christian Scientists, goaded as the early Christians were into follies, seem any reason (as Marcus Aurelius is said to have done) for rejecting or altering the Christianity of which they are as a whole good enough, to be God's repository; and common honesty decides that it is Science and it is Christian; so that even if the world's hatred of Truth and Love permitted but three years of Jesus' preaching and healing in the first century; and prevented the demonstration of Enoch and Elijah for the woman who stood with "the little book" in her hand for all to read, yet we know we have the message, and pray in full faith, "Lord God of hosts, be with us yet, Lest we forget—lest we forget."

ALICE BOYD.

### Lowell's Socialist Parable.

When the late William T. Stead in 1895 issued his series of "The Penny Poets" from the "Review of Reviews" office, London, No. 4 of that series was "Selected Poems from James Russell Lowell," with a most interesting commentary by Mr. Stead on "His Message and how it helped me." In reproducing "A Parable," which is one of Lowell's best-known poems, we also quote, by way of introduction, the following comments of Mr. Stead:

"It was in harmonizing the broadest humanitarianism with the strictest orthodox theories of the divine mission of Christ, that Mr. Lowell was most helpful to me, for he enabled me to hitch on all that was best and noblest in human endeavor to the old old doctrine of Calvary. He has been, and long will be, the most potent preacher of the living Christ that this century has produced. . . . There is no questioning of the sacraments. They are all left just where they were. But the test is applied with loving but unsparing severity; "What are you doing with the least of these, my brethren?"

#### *A Parable.*

Said Christ, our Lord, I will go and see  
How the men my brethren, believe in me."  
He passed not again through the gate of birth,  
But made himself known to the children of earth.

Then said the chief priests, and rulers, and kings,

"Behold, now, the Giver of all good things.  
Go to, let us welcome with pomp and state  
Him who alone is mighty and great."

With carpets of gold the ground they spread  
Wherever the Son of Man should tread,  
And in palace-chambers lofty and rare  
They lodged Him, and served Him with kingly fare.

Great organs surged through arches dim  
Their jubilant floods in praise of Him;  
And in church, and palace, and judgment-hall  
He saw His image high over all.

But still, wherever His steps they led,  
The Lord in sorrow bent down His head,  
And from under the heavy foundation stones  
The son of Mary heard bitter groans.

And in church, and palace, and judgment-hall  
He marked great fissures that rent the wall,  
And opened wider and yet more wide  
As the living foundation heaved and sighed.

"Have ye founded your thrones and altars then,  
On the bodies and souls of living men?  
And think ye that building shall endure  
Which shelters the noble and crushes the poor?"

"With gates of silver and bars of gold  
Ye have fenced My sheep from their Father's fold;  
I have heard the dropping of their tears  
In heaven these eighteen hundred years."

"O Lord and Master, not ours the guilt  
We build but as our fathers built;  
Behold Thine images, how they stand,  
Sovereign and sole, through all our land.

"Our task is hard, with sword and flame  
To hold Thy earth forever the same,  
And with sharp crooks of steel to keep  
Still, as Thou leftest them, Thy sheep."

Then Christ sought out an artisan,  
A low-browed, stunted, haggard man;  
And a motherless girl, whose finger's thin  
Pushed from her faintly want and sin,

These set He in the midst of them,  
And as they drew back their garment-hem,  
For fear of defilement, "Lo, here," said He,  
"The images ye have made of me!"

"That is the Christianity that is wanted for our day, for every day—a Christianity that refashions the character of the individual and makes him feel and see in every departure from the divine ideal in his fellow-man or woman, a concrete blasphemy against God and His Christ. The helping of man is the best serving of God. It is the constant vibration of the same idea in all his more serious verse that will make Lowell the poet-prophet of the Christian Democracy."

## The Future of Socialism.

BY CHARLES EDWARD RUSSELL.

*Socialist Member of the Root Commission to Russia.*

[Charles Edward Russell, the author of the article, of which a portion is here reproduced because it is in accord with and serves to illustrate very forcibly the first editorial in this issue—must not be confused with the late "Pastor" Russell. He was a member of the Root Commission to Russia and is one of the well-known dollar-a-year men, helping the government of the United States in the present crisis by lecturing and propagandist work of an educational character, and his loyalty is unquestioned. He addressed last winter in the old French Opera House, New Orleans, one of the largest audiences ever assembled in that historic edifice, which had gathered to greet him and the French officers and diplomats who were touring the country lecturing on the war, and he and they were introduced in a stirring speech by Hon. R. G. Pleasant, Governor of Louisiana. Dr. Russell also addressed a large labor meeting while in New Orleans at the Washington Artillery Hall, and spoke on Sunday night from the pulpit of the First Presbyterian Church in Lafayette Square.]

The writer first knew of him as editor of a Socialist weekly journal called "The Coming Nation," now no longer published, but he is well-known to all true Democrats in the broadest sense of that word, as a virile journalist and magazine writer.

In a subsequent issue of "Collier's Weekly" to the one which contained his article that periodical contained an editorial reference to it which was obviously intended to nullify its arguments, and lessen its force, by endeavoring to show that the Socialistic trend of recent legislation consisted of emergency war measures which would pass with the war as had been the case after the civil war. It must be a short-sighted person indeed who cannot discern the signs of the times, and cannot see with Dr. Russell that the old order is indeed changing and giving place to new, and that the greatest of all wars is also surely the last, ushering in the era of universal brotherhood.

STEPHEN H. ALISON.]

(Extracts from an article in Collier's Weekly for November 10, 1917.)

The fact is, brethren, this war, that has set everything else upside, down, is having a perfectly grand old frolic with all our cherished prejudices and conceptions, and it is time we should take note of the cyclone.

What used the average American to think of socialism? \* \* \* There were no terms even in our own picturesque speech that would hold what we thought of it. The very word would cause him to bristle up like a cat that sees the butcher's dog. And here, the first thing we know, we are all nice little socialists together, the whole gang of us!

Not by that name—keep your seats, ladies and gentlemen! Not by the name of socialism. Under that name socialism would have about as much future in the United States as astrology has, or voodooism. Various German agents, pro-German fanatics, and apologists for murder, rape, and brigandage have attended to that and in a thoroughly workmanlike manner. They have made the word socialist like unto the clam that for three weeks has lain dead upon the seashore.

But socialism in principle and essence, sane socialism, socialism under names that

do not call for the board of health and a disinfecting plant, that is not only inevitable but beginning to arrive on every train with large delegations of our most esteemed residents bidding it welcome to our city. For instance, brethren, that is a grand price list of commodities already in its shopwindow that our government is getting out—what? Wheat, steel, coal, paper, and the rest, with more rapidly being added to its stock. To-day it is fooling and fiddling around a kind of control of the railroad system; to-morrow it will have to take over the whole thing. It has begun to take over factories; if the war lasts a year, it will be the most colossal manufacturer on earth. Every day it looms up larger as the great potential agent of the Common Good, turning over one altar after another of the system of individual effort and ownership that we used to hold so sacred.

Your frantic Marxian, doubtless, froths and scoffs at the idea that all this is socialism, burying his nose in the seventh chapter of the second volume of "Capital" and refusing to be comforted. Nevertheless these are approaches to his own goal that not even he had dared to expect in the United States for many years.

Also, however they may amaze us, they are but the first heralding of the beginning of the transformation we are about to have. Nobody need be aghast about it. The other nations in the war have gone through the same experience, and for the same stern reason. That is to say, they couldn't help it. Old Doc Necessity took them by the neck and jammed the pill down their throat, and now, for all the awry faces they made at first, they find that not only was it the one possible remedy that would have turned the trick and saved the patient, but, in fact, they like it. \* \* \*

The war came, and with horrible joltings brought us out of our trance. Squarely it set before our eyes the fact that for the huge scale upon which the world had come to do everything, no means would answer but huge communal effort, and nothing can put forth huge communal effort but government. And there you are. \* \* \*

It isn't anybody's doctrine, creed, fad, fancy, or dear old knock-kneed hobbyhorse. It is just plain, uncompromising conditions. If you want to do these things right and get the best results, you must do them through the community, altogether, in the manner of the Common Good. Also, make the change as quickly as you can and with the least fuss because you will have to make it soon or late, and every moment is precious.

*The Impending British Revolution.*

An entirely new era, very strange and wonderful, is dawning upon this old world, and when it is well under way and going properly we shall rejoice and be glad therein.

Take Great Britain as an example because it is such a fine type of grand old conservatism, jounced and shunted into the extreme of radical life. Two colossal factors are at work to remake life in Great Britain, and if you will contemplate either of them for a moment you will see that the bottom is out of the old regime.

In the old days Great Britain was, in proportion to its population, the greatest of all manufacturing nations, making things and sending them all about the world, competing with and surpassing other nations. She did this on the basis of a certain wage cost and a certain system of industry.

In three years and two months of war the wages of men in Great Britain have about doubled. Sometimes they have more than doubled. In the iron industry men are now receiving the equivalent of dollars where they formerly received shillings; that is to say, about four for one.

But meantime about 1,500,000 women have entered industry that were never in it before and have taken jobs formerly held by men. These women work for much lower wages than men receive. They work efficiently and well, in many cases the employers would rather have them than have men; and you are to remember that as a rule the women are not organized.

The war comes to an end, and the men come home, looking for jobs. It will be one of two things. Either the employers will give them the jobs, displacing the women, or they will retain the women, and the men will be whistling for jobs. If the employers displace the women, they must consent to double their wage expense. In that case Great Britain will no longer be able to fill her old place as a great manufacturing nation because production will be too costly to enable her to compete. She will not be able to export her surplus products nor to consume them at home, with the sure result of the collapse of her industries and the ruin of a great part of her commerce.

Or the employers will retain the women at low wages and refuse the men at high, whereupon all these returned soldiers, each with an undeniable claim upon the consideration of his country, will find themselves starving and we can be sure they will not starve very long.

What impends, therefore, is a British revolution of some sort so soon as the war is over.

The other great factor in these developments is the national debt. Great Britain is increasing hers at the rate of \$33,000,000 a day, which adds each day about \$1,500,000 to the national interest charges. The war is good for another year, and in all probability for two years or three. Say one year, and by that time the debt will have reached such a size that the interest charges cannot possibly be met in any way such charges have ever been met before. To try to raise such

sums by taxation would cripple labor and therefore end in certain failure.

This dilemma being presented to many acute minds, they immediately suggest repudiation.

But you cannot repudiate such vast obligations without shaking down your whole house of commerce and finance. You cannot repudiate war debts without in some instances, at least, repudiating other national debts; you can't repudiate national debts without bringing down wholesale repudiation of private debts, which amounts to the destruction of the entire commercial system as it exists to-day.

#### *No Classes in the United States.*

But about the evolution, the brightest fact in these dark days is that reasoning men in all ways of life are beginning to see and accept it in good part. The war has revealed the world as a very different place from the world of our imaginings. If some of the disillusion has been unspeakably painful, this has been full of joy, that in our country, at least, men are not nearly so far apart as we had thought. The preaching of "class struggle" and a "class warfare" never did get anywhere in the United States and never could. The reason is that we do not have classes in the United States. We have great forces in opposition producing great causes, but we do not have classes, and anybody that knows America should have known that we do not. But it took the war to show the fact. Like other great emergencies, like the San Francisco earthquake, for instance, it revealed as clear as day that the *fortunate and unfortunate are alike artificial products of the existing system* and that at bottom most Americans have about the same faith and the same impulses, no matter in what way that system may have victimized them.

#### *What the War Has Done.*

Certain beneficiaries that system produces, and we always assumed that never would these without a fierce struggle be dispossessed of their advantages. We learn now that, the issue is apparent and clean-cut for the life of the nation, some at least of these beneficiaries yield with cheerful good will. I am not likely to be accused of any weakness for them, but I do not see how it is possible to deny that the war has revealed to us two orders of rich men in America. We have seen the type that in the midst of the nation's peril clasps its plunder to a hairy breast with one hand and with the other reaches out snarlingly to grab more. And we have seen another type, far more numerous, that recognizes that even under the existing system of society an individual cannot hold wealth, except in the capacity of a trustee for the community, and whatever the community needs the individual must give.

I cannot estimate this as anything but a

substantial advance, and neither can anybody else. The world is not going to lose it. Conditions in this country before the war were like an unhealthy dream—or a nightmare. We were being swept toward a state wherein all the resources of the land would be in the hands of about forty families and the rest be practically the industrial serfs of these. Also we were slipping down to a moral sloth and incrusting selfishness that might have rotted out the idealism that is the saving grace of the American people. The war came and with iron hand brought us back to the path by showing us that sacrifice is still demanded of us; that the interests of the Common Good, whatever they may be, are above the interests of any individual, whoever he may be; that the republic is above and beyond everything else.

I do not believe the communal spirit has ever been so strong in the United States as it is to-day.

It awakens just at the time when the world has no escape from its difficulties except through a system of commercial effort beyond anything any of us have dared to hope for in our time, and also just as the Russian democracy emerges with a new and stronger creed of universal brotherhood and industrial democracy. The thing the socialists wanted is happening by common consent and the force of circumstances. It couldn't possibly happen in any other way so good, because this way leaves no bitterness, no wounds to be healed, and no fear of what they call in Russia the "counter-revolution."

*From Frenzy to Sanity.*

If you think of socialism as a grim, fanatical creed, alien of birth and impossible of acclimation, a conglomerate of strange doctrines advocated by wild-eyed gentlemen imperfectly acquainted with the language, championed by a party that expects to win the American voter by kicking him in the face, then socialism has no future in this country. But if you mean the subsidence of competitive frenzy into co-operative sanity, good will, practical fraternity, essential justice for labor, industrial freedom instead of industrial serfdom, that great new day is coming to make its home with us, and persons we used to think its implacable enemies are applauding its appearance.

Of course those in whom nature has made such provisions that they feel compelled to insist upon the triumph of names and the glory of the letter above the spirit will never agree to this. But it isn't intolerance and bigotry that will move the heart of the world, it is love. God knows we have had enough of the other thing.

CHARLES EDWARD RUSSELL,  
Socialist Member of the Root Commission.

EXTRACTS FROM THE FIRST EDITION OF SCIENCE AND HEALTH.

*By Mary Baker Glover.*

"To admit God the Principle of all being and live in accordance with this Principle, is the Science of Life."

Preface (4).

"No especial idiosyncrasy is requisite for a learner, although spiritual sense is more adapted to it than even the intellect; and those who would learn this science without a high moral standard will fail to understand it until they go up higher."

Preface (5).

*Natural Science.*

"The control mind holds over matter becomes no longer a question when with mathematical certainty we gain its proof, and can demonstrate the facts assumed. This proof we claim to have gained, and reduced to its statement in science that furnishes a key to the harmony of man, and reveals what destroys sickness, sin and death.

Metaphysical science explains cause and effect, removing the veil of mystery and doubt, from Soul and body, and from man and God; it unwinds the interlaced ambiguities of Spirit and matter, and sets free the imprisoned intelligence; explains the phenomenon man, on the basis of his Principle, and how to gain his harmony in science, which seems to us more important morally and physically than the discovery of the powers of steam, the electric telegraph, or any other advanced idea that science has revealed." (9 & 10).

"The body mortal is not man, for man is immortal; but with sensation in the body he is not immortal, and cannot be Spirit, which is Soul." (15).

"To call matter substance does not require intelligence but a belief, inasmuch as intelligence understands there is no substance or solidity in matter that can rule out mind from piercing it and reducing it to shadow wherein Soul is found its own substance, and that which holds man, idea, that cannot be lost." (60).

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MARY BAKER EDDY.  
S. & H., P. 24.

TESTIMONY.

When we moved into the cottage we are now occupying there were so many mice on the premises it was plain something would have to be done about it, and I had been so

much helped and encouraged by seeing other difficulties disappear before the realization of Truth, it came to me that I could apply Science instead of stooping to material measures. I had never feared or hated mice, as we seem tempted to do some small creatures, and I believe that made the word of Truth clearer in my consciousness as I repeated and realized it. I could see that "God made everything that was made," and made it for a purpose, and put everything in its proper place, and as He blest what He made He never intended one creature to harm another. I saw that in the realm of Mind where I knew that I was living, order was heaven's law, nothing could be out of its right place or in the way of other things (thoughts); and since Love made and governs all, there was nothing to send or impel any living thing to disturb the harmony of any other—I caught what was implied by the passage, "in whose hand is . . . every living thing, and the breath of all mankind," and dwelt for some time in the sense of order and love and perfection, of God's holding everything where it belonged. As a result, the mice disappeared and I felt an increase of faith and courage, which have ever since made other necessary spiritual work more easy and sure.

M. M.

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ideal is comprehended and loved, the borrower from  
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and is therefore honest." "Retrospection and In-  
trospection," pages 75 and 76.

"Let the word have free course and be glorified.  
....Truth cannot be stereotyped; it unfoldeth for-  
ever." "No and Yes," page 45.

## Our Second Birthday.

When it was remarked by the author of  
Science and Health that "chronological data  
are no part of the vast forever," it was in  
allusion to the conventional beliefs of birth  
and death and their commemoration by man-  
kind, and not to the "birth of a new-old idea,  
to the spiritual sense of being and of what  
Life includes. Thus the whole earth will be  
transformed by Truth on its pinions of light,  
chasing away the darkness of error. The  
human thought must free itself from self-im-  
posed materiality and bondage."

This has been the aim of THE CHRISTIAN  
SCIENTIST which closes its second volume  
with the present number, which is the twenty-

fourth month of its publication. The present  
writer and editor is now in Chicago, helping  
in the good work being carried on there in  
that big field of activities, as will be seen  
from the announcement published on the last  
page of the present issue, and will be glad to  
hear from all friends who may care to write  
to him at that address.

The paper will be published in New Or-  
leans as heretofore but to further facilitate  
the work and avoid delay in communicating  
with the writer the address of Chicago office  
is given in conjunction with the New Orleans  
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place will have requisite attention.

Trusting that the usefulness of THE CHRIS-  
TIAN SCIENTIST may extend and increase  
with its growth, and thanking those good  
friends who by their spiritual work and sup-  
port have rendered the demonstration of  
spiritual freedom possible by its publication,

Your fellow workers,

STEPHEN H. ALISON—ALICE BOYD.

## "Love Your Enemies."

*"Speak evil of no man." Titus iii:2.*

How many nominal Christians, and how  
many even of those calling themselves Chris-  
tian Scientists, are awake to the danger of  
allowing an antagonistic attitude which we  
seem to sense in others to beguile us into as-  
suming a critical if not hostile viewpoint to-  
ward the person or persons whose thought is  
supposed to be inimical to us? This tend-  
ency to personalize error is one that we are  
prone to fall a victim to if we do not do  
enough spiritual work to destroy such wrong  
thoughts when they attack us; and when we  
express ourselves on the subject to others  
under the pretext of "uncovering error", we  
must watch carefully and see if self-justifi-  
cation, or a desire to seemingly rise superior  
to the implied weaknesses of others, is not  
sub-consciously present, whether we immedi-  
ately recognize it or not, as a subtle element  
of Pharisaism taking pleasure as it were in  
discussing the seeming lapses of others, in-  
stead of eliminating our own wrong thoughts  
on the subject, which would be the best sort  
of treatment to give to the situation.

To discuss discordant conditions with



others, to gloat over them as gossip, or even to relieve our own pent-up ebullient feelings thus gratifying a latent sense of our own self-importance, is neither Christian nor scientific. Avoid voicing error, even for the purpose of uncovering it; it is preferable to voice truth at all times and to silently deny error when it presents itself to us in our consciousness. The tendency of mortal mind to carry evil tidings or croak over the difficulties or problems of others should be repressed in ourselves and discouraged in others if we are to be found having the faith as well as the name of Christian Scientists. Gossips are like unclean birds of prey,—birds of ill-omen, and where the carcasses of wrong beliefs lie prone, there are the gossips gathered together. The kind and helpful word, soothingly spoken and helping to bind up the wounds of the broken-hearted is the loving thing to do, and if we adhere to this we shall avoid the blush of shame which mantles our cheeks when we reflect over some sneering remark or heartless jibe thoughtlessly spoken.

"So speak ye, and so do, as they that shall be judged by the law of liberty,—for he shall have judgment without mercy, that hath showed no mercy... Behold, we put bits in the horses mouths, that they may obey us; ... Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!... But the tongue can no [mortal-minded] man tame; it is an unruly evil, full of deadly poison... Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be... Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom... For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is shown in peace to them that make peace." (Epistle of James, chaps. ii-iii.)

"Love thine enemies," said Mary Baker Eddy in an article published in *The Christian Science Journal*, September, 1890, "is identical with 'thou hast no enemies'... 'We have no enemies.' Whatever envy, hatred, revenge,—the most remorseless motives that can govern mortal mind—whatever these can do shall 'work together for good to them that love God.' Why? Because He has called His own, armed them, equipped them, furnished them defences impregnable. Their God will not lose them; and they cannot lose their God. Though they stumble and fall, yet they rise again the stronger and more assured, to press on faster than before... they have found their strength made perfect in weakness, and their fear is self immolated.

This destruction is a chemicalization whereby old things pass away, and all things become new. The worldly and material tendencies of human affections and pursuits are thus annihilated; and this is the advent of spiritualization. Heaven comes down to earth, and mortals learn the lesson at last: 'I have no enemies!'. . . Even in belief you have but one (that not in reality) and this one is yourself,—your erroneous belief that you have enemies; that evil is real; that aught but good exists."

To "speak evil of no man", whether in mortal speech he be "friend" or "enemy," to refrain from unruly or vain talking, to live in the God-consciousness thinking only thoughts of "sweetness and light," and remembering—to quote again from the article of Mary Baker Eddy already referred to—that neither "'height, or depth, or any other creature' can separate me [or you] from the Love that is Good—that blesses infinitely one and all."

"Prune thou thy words, the thoughts control  
That o'er thee swell and throng;  
They will condense within thy soul,  
And change to purpose strong."

STEPHEN H. ALISON.

### ***Metaphysics of the War.***

In listening one evening to a lecturer who had been sent out from Washington to instruct the American people and counteract false propaganda, the writer was impressed with his statement that actual preparations for the present endeavor after world domination, building of otherwise needless railroads, etc., had begun as early as 1870 or '71, and continued steadily. Christian Scientists know that was the date of the first copyright of Science and Health and the steady endeavor to get "the little book" of Revelation published. Since there is no matter, but all manifestation is thought, it was easy to see that the highest lifting of the voice of Truth, "as when a lion roareth" was destined to "arouse the seven thunders" of evil before the full power of Truth was demonstrated.

In proportion as we can correlate all knowledge, do we see the panorama of existence as a whole. Some years ago, before the fathomless depth and significance of the world conflict was understood in its last analysis as a struggle (seen materially) between right and wrong, good and evil, the writer had a visit from a German student of Christian Science, who told her of the shape which "chemicalization" or resistance to the still small voice of scientific thought, was taking in his native land. After a good woman, always the first in every land to hear the Annunciation Angel, had seen and proved that Christian Science was the long-promised Christ Truth, she visited Mrs. Eddy for the purpose of learning all she could, and taking

it back to her people. The student told me that this lady, Countess von Moltke, taught the present Empress Christian Science, was her friend, and helped her to bring it into her family. At first it was not opposed, the conclusions from its premises not being realized. And then, the wisdom of the counsel appeared;—not to think, or even wish, to escape the exalting ordeal of sin's revenge on its destroyer, for whenever you uncover error, it will turn the lie on you. Her husband, the Emperor, not being ready to see that there is but one Lord of creation, drove out their friend, Countess von Moltke, from her former place and position, and endeavored to suppress Christian Science wherever possible. In doing the daily work in our trenches and going over the top, it is desirable to know these facts only because handling error specifically is handling it most effectually; and when Christian Science is known as the voice and form of Truth heard and seen through the mists of sense, as justice, freedom, brotherly love; and our "enemy," as the mist that went up from the earth (sense) as a lie and liar about the truth, as tyranny, bigotry, hate, shadow-pictured from thought on the map of the earth, we can work to rise above the mist more intelligently, to "walk over, and not into or with the currents of matter or mortal mind."

Sowing the wind means reaping the whirlwind; and many Scientists are familiar with the further history in this direction, written for the public press by a lady who recently came to America, that German soldiers at home on a furlough are forbidden by the same usurpation of authority over the conscience of man,—to attend Christian Science services; while Scientists are ordered under heavy penalty not to use their "treatment or true prayer" for German soldiers at the front. Truly, there is nothing covered, and truth and error are coming closer and closer to human apprehension, until "the lie" (Jesus' definition of evil) is seen as a mere helpless determination to hold Spirit in the grasp of matter.

Since the Christian Scientist's sense of getting through with the war, means getting through with the belief in evil through an understanding of good, of Truth and Love as the only legitimate and eternal demands upon man, it is right to bring to the surface and handle another phase of error, kin to the above, but deeper laid in human consciousness, and more universal and invisible, yet not to be ignored, since every weed has to be found out and pulled up from the garden of human thought. "Every plant which my heavenly Father hath not planted, shall be rooted up." As contrasted with the mildness and sweet reasonableness with which our own ideals of Government and those of Great Britain could deal with the window-smashing, rotten-egging and picketing, all pro-

ceeding from the desperation engendered in mortal woman knowing no better way to resist blind injustice and cruel oppression, the following extract from "The Chattel Women of Germany," in a current periodical,—illustrates our point:

"Facts like these [the very low wages of German women for hard labor] uncover grounds for doubting whether 'efficiency' is really the one, only true exhaustive explanation of Germany's material success. One... may come to the conclusion that a goodly proportion of Germany's power of competition is due to the economic subjection in which she has always held her women. Figuratively speaking, the bodies and souls of women will be found to compose the obscure, buried sub-structure of the German edifice of might and wealth... I have heard Germans, too, boasting for a generation, of their excess of population as a chief asset in the war they meant to make on France. And always without taking into account that this asset, also, is one of the productions of their women. Still less has it occurred to them to accredit this birth production as a donation of women to the State over and above her cheap labor... We need to hold in mind that Prussia has foreseen the need of great supplies of human war material for years past."

While woman was getting Science and Health through to mankind, was demonstrating "Man was free-born;... God made man free,"—since truth first eliminates, and then destroys, such a muddy river-bed must needs have had a mighty stirring, before the whole stream of human thought and feeling could be purified. Lest either sex-hypnotism with its blind submission and consequent terrible enthronement of a supposed lord of creation, on the part of poor German women; or, sex-hypnotism in mad desperation forgetting that the weapons of *our* warfare are not carnal, possessing former suffragettes,—should hide the real truth of the matter from Scientists, we need to keep close to the letter and spirit of Christian Science teaching about it. If, as Science and Health teaches, Woman is the highest species (or form) of man, then she is the most spiritual; consequently, the most loving, tender, patient, unselfish; else she could never have typified the divine Motherhood, nor brought forth Science and Health, while embodying its soul enough for mankind to measurably understand it. And if the cruelty of this world-struggle was possible only because the voice of woman was somewhere hushed and her soul incredibly crushed, all the more reason why we who now can see that, should utilize to the utmost, woman's only real assets and powers, on the largest scale to its overcoming; her insight born of love; her tenderness for her own, broadened by the world's desperate need, to include everybody else's too; her power to pray without ceasing when nothing else will

save those she loves; her intuition that for her merely fighting is worse than waste, it "gets you nothing," since in her heart she knows that "happiness is spiritual, born of Truth and Love," and requires all mankind to share it; and any other animus moving her does "shrink and consume the heart, as heat the scroll,"—that way madness lies. In this manner do the faithful Mary's have still to look after the earthly manifestation of the Christ, to work in and for Christian Science, to heal and save mankind.

For in our individual, as well as our collective living, it is most important to remember that in the nature of things we have to attain the normal before we can reach the spiritual.

It is not hard to see that the metaphysics of our work in getting through with the world-war is to reflect love and truth enough through our collective consciousness to pierce with its light and warmth the hazy dream of a carnal mind's "rage at the doctrine of its own nothingness," the chemicalization as Truth urges upon mortals its resisted claims; and our test as Scientists is whether we steadily, scientifically practise the Golden Rule, so proving that Love is the Soul of Christian Science, and it is unutterably kind.

ALICE BOYD.

### **Why Are the Righteous Afflicted?**

(Written for "The Christian Scientist.")

The question is often asked from religious workers, "Why is it that people who are faithful, and who live as nearly right as they know how, are afflicted with sickness or financial adversity, or both? It is because they have not "put on the whole armour of God," and so they are not "able to stand against the wiles of the devil." It is necessary to have something more than "the breast-plate of righteousness" in order to "quench all the fiery darts of the wicked."

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." Ephesians, 6:10-18.

"For the future, find your strength in union with the Lord, and in the power which comes from His might. Put on all the armour of God, so that you may be able to stand your ground against the

stratagems of the Devil. For our struggle is not against enemies of flesh and blood, but against the Powers of Evil, against those that sway in the Darkness around us, and against the Spirits of Wickedness on high. Therefore take all the armour of God in order that when the evil day comes, you may be able to withstand the attack, and having carried the struggle through, still stand your ground. Stand your ground, then, with truth for your belt, and with righteousness for your breast-plate, and with the firm foothold of the Good News of Peace as shoes for your feet. And besides all these, take faith for your shield; for with it you will be able to extinguish all the flaming darts of Evil. And accept the helmet of Salvation, and the sword of the Spirit, which is God's Truth. Do this with continual prayer and supplication. Pray in your hearts at all times. Be intent upon this, with unwearied perseverance." Twentieth Century New Testament.

In order to comprehend the lesson of this passage, it is necessary for us to have a clear understanding of what is meant by "the devil," evil. The devil or evil is the supposed mind or intelligence apart from or opposed to God. God is Spirit, is eternal and perfect. The whole real universe, is like him, spiritual, eternal, and perfect. But mortals seem to have a supposed mind or intelligence that believes that there is a universe, including man, which is material, temporal, and imperfect, that believes that catastrophes, poverty, sin, sickness, death, are real. The whole body of mortal thought, "mortal mind," which entertains this belief in its various phases is itself the supposed mind or intelligence opposed to God (Good, Spirit); and so mortal mind, taken as a whole, is the evil, the devil. This supposed mind is no true mind, and in reality has no existence or power. The devil is a liar, who "abode not in truth, for there is no truth in him." John 8:44. Mortal mind lies about everything that God has made, saying that the universe and man are material, temporal, and imperfect, whereas they are spiritual, eternal and perfect. So mortal mind is the Prince of liars, the Evil, the devil.

Mortal mind is not true, but false. Still so long as we dwell in the false consciousness of mortal sense, mortal mind, the devil, is the source of all our ills. Paul truly says that our sickness and other troubles do not spring from flesh and blood, from our bodies, but that they come from "principalities," "powers," from "the rulers of the darkness of this world," from "spiritual wickedness in high places." From these proceed "the fiery darts of the wicked" and "the wiles of the devil," evil thought-influences, which are manifest on our bodies as disease, and in our business affairs as perplexity or disaster. These "principalities," "powers," "rulers of the darkness of this world," are segregations or systems of false belief in mortal mind, such as materia medica, false theology, hypnotism, spiritism, mental science, theosophy, materialism, Hinduism, occultism, hatred, malice, envy, jealousy, revenge, antagonism, doubt, discouragement, and fear. False theology, as represented in various churches, is especially

the "spiritual wickedness in high places." It exalts itself, and it stands high in the estimation of the leaders of society. Yet, just as Pharisaism, the established religion of that time, was the bitterest opponent of Jesus, so to-day the accepted and popular theologies are the loudest to speak against the Truth "He came to his own and his own received him not." Here read II Tim., 3:5. The churches deny the power of godliness to heal the sick.

When an individual, who has been in mortal mind, begins to work out of mortal mind toward the Truth, he turns against mortal mind, and hence mortal mind turns against him, and tries to undo him and pull him down, attacking either through mortal mind as a whole or through some of its segregations. The results of such an attack being manifested upon the body or in a derangement of his affairs, the individual whose discernment is not open to the source of his troubles is deceived into thinking that they spring from the body or from material conditions as a cause, instead of being manifested there as an effect.

Consequently the individual who is merely righteous in obeying the laws of conduct simply raises himself up as an unprotected and shining mark for the devil (mortal mind) and his emissaries (evil thought-influences). Hence the sickness and the other troubles. He needs not only to have on the "breast-plate of righteousness" but also the "girdle of truth" and the "sandals of peace" and the "helmet of salvation," but he needs above all to take the shield of faith, (more correctly translated "understanding"), and also to take "the sword of the Spirit, which is the word of God" as an offensive weapon. A man who has full understanding of the truth, and who understands also the nature and methods of evil, and how to protect himself against the attacks of evil, will not be troubled with adversity in any form. "Give me understanding to the full degree is the most important task set before each human being. If, while we are learning to put on and to use "the whole armour of God," we are sometimes stricken by "the fiery darts of the wicked," we are not to doubt the Truth, or the efficacy of the armour when we once get in to it, nor are we to doubt the wisdom of striving continually to become fully armoured, working always to that end "with all prayer and supplication in Spirit, and watching thereunto with all perseverance." If, while we are on the journey from sense to soul, from Egyptian bondage to the promised land, we find ourselves for a time even more afflicted than before, suffering the hardships of the desert, we should never entertain the thought of turning back, but press forward with redoubled energy and vigilance, knowing that finally we shall enter into the promised rest.

The way to protect ourselves "against the

fiery darts of the wicked" (evil thought-influences, which unless met and destroyed cause disease and disaster) is to know and declare frequently as may be that there is no evil or mortal mind, because God did not make any, and He is the only Creator. Hence there can be no transference of mortal thought or will-power. Because God did not make them, there is no hypnotism, no mesmerism, no animal magnetism, no false theology, no mental science, no theosophy, no spiritualism, no materia medica, no electricity, no fear, no doubt, no malice, envy, jealousy, revenge, antagonism. Hence none of them has, or ever had, power to send evil thought influences into our minds, or to reach or harm us in any way.

## II.

### THE WILES OF THE "DEVIL."

When I was a boy, I used to like to torment the cat. Of course there was no pleasure in tormenting the cat, unless, in some way, I could prevent the cat from hurting me. So I used to wind a rag around my left hand, hold that up to the cat's mouth, and then tickle him, or pinch his tail, with the other hand. The cat would promptly begin to chew the rag fiercely, supposing that it was the rag, or the hand that had it on, that was causing him to be annoyed. But after a bit, the cat would become wiser, and leave the rag alone, and go after the hand which was really troubling him. When he did this, I promptly ceased to torment him.

St. Paul tells us that, "our warfare is not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, and spiritual wickedness in high places;" in other words, against the works of the devil, the evil mind, "mortal mind," in its various phases or segregations, such as hypnotism, animal magnetism, mental science, false theology, materia medica, malice, doubt, fear, discouragement, and various other members of the devil's brood. Now the devil, mortal mind, attacks us through these evil thought-influences, and thus occasions diseases, discouragements, and perplexities. Meanwhile he holds up before us our bodies, or one or more people whom we think we do not like, or some apparently disastrous combination in outward affairs, and he deceives us into believing that our troubles spring from these sources. Accordingly, we begin to attack them fiercely with ways and devices of our human understanding. We attack the diseased body with medicine, or massage, or surgical operations or electricity, or osteopathy, or will-power, or some perversion of mortal mind such as spiritualism, hypnotism, or clairvoyance, or mental science. We attack discords in our human relationships with arguments, malice, anger, jealousy, revenge. We attack untoward conditions in our business affairs with plans of human making,

with intrigues, underhand devices, technicalities of the law, and other means of similar character. In such ways, we earnestly hope to help ourselves, but we never have permanent success, and often do not get even temporary aid. The reason is, that, all the time, the "devil" has deceived us into mistaking effect for cause. While he has us engaged in fighting the outward or visible conditions, thinking that they occasion our distresses, we do not perceive the source of the annoyances, and so the devil, mortal mind, can continue to torment us as much as he will, and we squirm, and squeal, and fight, and go through various ridiculous and undignified performances for his amusement.

But when we become wise, and turn our attention from these outward effects, such as diseases of the body, discords and quarrels with our fellow men, and derangements in our business affairs,—when we turn our attention from these effects to the devil (mortal mind) himself, and fight him with the shield of understanding and the sword of the Spirit, the process ceases to be amusing for him, and, if we know how to use the truth against him effectively, he promptly ceases to torment us.

Most people have heard the story of the Irishman who tied a pole to the top of his donkey's neck, allowing it to project two feet in front, and then, from the end of the pole, suspended a dish of oats. For a time, until the donkey learned the foolishness of such procedure, he chased the oats, and thus pulled the Irishman's load for him.

The devil, mortal mind, places before us some supposed worldly good, such as wealth, fashion, fame, worldly learning, tobacco, liquor, fleshly lusts, horse-racing, gambling, and various fads and foibles. Until we become wise, we chase them, in the hope of getting happiness from them, but never attaining it. Some of us play the donkey a very long time. Finally, we wake up to the fact that, in pursuing the wisdom and pleasures of this world, we "are ever learning, and never able to come to a knowledge of the Truth" (II Tim., 3:7). We learn that "to be carnally minded is death, but to be spiritual minded is life and peace." We learn that, "eye (sense testimony) hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit;" that "we have received, not the spirit of the world, but the Spirit which is of God, that we might know (realize and enjoy) the things that are freely given to us of God," health, prosperity, and peace and harmony with our fellow men.

After a while we learn that all our troubles spring, not primarily from pleasures and pains in matter, nor from untoward outward conditions, but primarily from evil thought-influences of the "devil," mortal mind. Then

we learn also to break these mesmeric thought-influences, by striking at their original source, mortal mind itself, by knowing that there is no evil mind to mesmerize us, and that we have no evil mind to be mesmerized, because God is the only Creator, and He, being Good, did not make any evil mind. Thus we employ our understanding of Christ Truth, and the sword of the Spirit which is the word of God, "to quench all the fiery darts of the wicked," and "to stand against the wiles of the devil" and "to destroy the works of satan."

(REV.) G. A. KRATZER.

## Organization in Its Relation to Religion.

By H. G. Wells.

[The following is taken from an article entitled, "The God of This New Age," which appeared in *The Ladies' Home Journal* for September, 1917. Mr. Wells is the author of "Mr. Britling Sees It Though," "God, the Invisible King," "The Soul of a Bishop," and various other writings.]

As men perceive and realize God, each will be disposed in his own fashion to call his neighbor's attention to what he sees. The necessary elements of religion could be written on a postcard. We want our faith spread, but for that there is no need for orthodoxies and controlling organizations of statement. It is for each man to follow his own impulse, and to speak to his like in his own fashion. Whatever religious congregations men may form henceforth in the name of the true God must be for their own sakes and not to take charge of religion.

The history of Christianity, with its incrustation and suffocation in dogmas and usages, its dire persecution of the faithful by the unfaithful, its dessication and its unlovely decay, its invasion by robes and rites and all the tricks and vices of the Pharisees whom Christ detected and denounced, is full of warning against the dangers of a church. Organization is an excellent thing for the material needs of men, for the draining of towns, the marshalling of traffic, the collecting of eggs, and the carrying of letters, the distribution of bread, the notification of measles, for hygiene and economics and such like affairs. The better we organize such things, the freer and better equipped we leave men's minds for nobler purposes, for those adventures and experiments toward God's purpose which are the reality of life.

But all organizations must be watched, for whatever is organized can be "captured" and misused. Repentance, moreover, is the beginning and essential of the religious life,

and organizations never repent. God deals only with the individual for the individual's surrender. He takes no cognizance of committees.

Even such organization as is implied by a creed is to be avoided, for all living faith coagulates as you phrase it. Organization for worship and collective exaltation also, it may be urged, is of little manifest good. You cannot appoint beforehand a time and place for God to irradiate your soul.

#### EXTRACTS FROM THE FIRST EDITION OF SCIENCE AND HEALTH.

(By *Mary Baker Glover.*)

One of the beliefs of personal sense, named sickness, we destroy mentally with the Truth of being, and the sickness is gone; this we have proved by demonstration in hundreds of cases. (60-61).

#### *Imposition and Demonstration.*

Divest belief of substance in matter, and the movements and transitions possible to mind would be found as possible to the body; and then would Spirit identify being without the loss of body, that we suppose must occur before this science of being is acknowledged. The final understanding that we are Spirit must come, and we might as well improve our time in solving the so-called mysteries of today on this Principle. At present we know not what we are, but hereafter we shall be found Love, Life and Truth, because we understand them. Do you say the time has not yet come, in which to recognize Soul the only substance and gain our entire control over the universe and man? (77).

Destroy the belief that we owe to organization, our hearing, seeing, feeling, etc., and we hear without an auditory nerve, or tympanum, and see without optics. We shall all ere long prove this, and that spiritual senses are true, and the personal, false. An organ is but the symbol of sight, hearing, etc., the expression only of these; and to hold it thus, would be to retain our faculties by right of Soul's ownership and government; and to hear, see, etc., with mind instead of matter, which is the only scientific statement of sense and the principle of immortal man.

The real relation between Soul and body reveals the latter without sensation or intelligence, as the idea of Soul. To understand this opens to view the capabilities of being, untrammelled by personal sense, explains the so-called miracles, and brings out the infinite possibilities of Soul, controlling matter, discerning mind, and restoring man's inalienable birth-right of dominion. Silence the belief that we are in the body, and we discern the past and future as readily as the events of to-day, but this is the science of Life, and not

mediumship. The order and naturalness of phenomena that we deem a mystery and marvel, are perceived when we remember Mind controls mind, and that matter is only another name for mind; a table or piano is moved by mind instead of muscle, and we should prove our power in this and other directions if we admitted it, but not understanding it, we virtually have it not, like the horse feebly submitting to the rein, unconscious of his power. (86-87).

As a man thinketh, so is he in error; but as a man understandeth, so is he in Truth. (154).

The supposed sensations of body are the impressions of one's own mind, or that another mind produces, in no case do they proceed from matter; at length they may become a belief of inflammation, suppuration, paralysis, stiffness, etc., but in no instance do they originate in matter. (154).

Again, one mind coming in contact with the grief of another is depressed, and a tear starts; now has not mind in this instance produced an effect on the body; upon the lachrymal glands? and not more readily or distinctly on the eyes, than an internal organ. Mind produces diseased bones, and governs alone the entire internal viscera, and this is the explanation of all disease. (154).

Sooner or later we shall all learn the fetters of our finite capacities are forged by belief only. (156).

When error confronts you, spare not the rebuke, or the explanation that destroys it, if you would benefit yourself or others; but if, "having ears they hear not," neither will they understand that they might be converted and you might heal them, thereafter let them alone, but be sure that you drop into no conservative position; always keep well burnished your own armour. To sustain yourself in Truth, you must meet error with a protest, and once beholding the beauty of holiness, you are willing to leave all for it. To gather yourself with sinners hardens the heart. When the spiritual sense of being unfolds Life's harmonies, you will take no risks in the policy of error; far better a frugal meal with contentment and virtue, than the many gods of luxury and sense." (179).

When we govern our bodies by the understanding of this great Truth, that Spirit forms its own conditions of body, we shall be perfectly harmonious; we should not hold the body a seat of pain or pleasure, but be able to dictate terms to it, even as to a muscle that we admit is dependent on mind for its action. (191).

If you understood the science of being, your thoughts, resting on the sick and afflicted, would do more towards their recovery than all the drugs, manipulations, and long prayers ever adopted. (192).

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